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History of the Churches

IN

BLAIRSVILLE PRESBYTERY.

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A HISTORY
OF THE
CHURCHES
IN
BLAIRSVILLE PRESBYTERY,

PREPARED AT ITS REQUEST

AND

Read before it in Blairsville,

JANUARY 28th, 1874,

By ALEXANDER DONALDSON, D. D.

"Which we have heard and known, and our fathers have told us; we will not hide them from their children."—Ps. 78: 3, 4.

PUBLISHED BY ORDER OF PRESBYTERY.

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PITTSBURGH:

PRESS OF JAMES M'MILLIN, N. E. CORNER WOOD STREET AND THIRD AVENUE.

1874.

The following action was taken by the Presbytery of Blairsville, in session at Unity, June 25th, 1873:

WHEREAS, It is desirable to collect and preserve the history of the respective churches within our bounds; and *Whereas*, Rev. ALEXANDER DONALDSON, D. D., of Eldersridge, who was licensed and ordained by, and for many years was an efficient and valued member of our body, is known to have in his possession much important material for such a record; therefore,

RESOLVED, That Presbytery unanimously and respectfully request this esteemed brother to arrange and prepare for publication such a history as will transmit to the generations following, a record of what the Lord has done for our fathers and their children.

In compliance with the above request, Dr. DONALDSON prepared, and read in Presbytery, in session in Blairsville, January 28th, 1874, the following HISTORICAL SKETCH; and a committee was appointed to secure and superintend the publication of the same.

CORRESPONDENCE.

Blairsville, Pa., January 28th, 1874.

Rev. A. DONALDSON, D. D.

Dear Brother:

In compliance with the instructions of Presbytery, we respectfully solicit, for publication, a copy of the Historical Address delivered by you this day.

ROBERT CAROTHERS, }
W. F. KEAN, } *Com. of Pres.*
G. W. SPARGROVE, }

Revs. R. CAROTHERS, W. F. KEAN and G. W. SPARGROVE,

Dear Brethren:

The "Address" of which you ask a copy, being prepared at the request of your Presbytery, on a subject of hallowed reminiscences, dear to my heart—is, with all its imperfections, placed at your disposal.

Fraternally, Yours,

ALEXANDER DONALDSON.

Blairsville, January 28th, 1874.

HISTORY

—OF THE—

Churches in Blairsville Presbytery.

Like the fabled Minerva, in ripe maturity and full equipment, bounding from the cleft head of Jupiter, to take possession of her destined province, and imbue the minds of men with wisdom, so “to make them wise unto salvation by faith in Christ Jesus,” Presbyteries spring at once into life and activity in their respective fields of operation. Thus it was ninety-three years ago, eight years before the General Assembly was organized, when, in 1781, the Synod of New York and Philadelphia, upon the apex of Carlisle Presbytery, brought down its cleaving axe, and, lo! a noble daughter, “OLD REDSTONE,” who subsequently became “the mother of us all,” dropped upon her feet this side of the great Allegheny range; and, for saving purposes, stretched out her long and vigorous arms so as to encircle all the western portions of Pennsylvania and Virginia, with part of Ohio. Thus, too, it was in 1798, when, upon her, the Synod of Winchester inflicted a first cleaving stroke, and saw, as the result, Ohio, the

“first-born of her mother,” “a little sister,” not one, however, “that hath no breasts,” whose limited lot fell out westward from Pittsburgh. From the same hand a mightier blow gave birth to a second daughter, brave sister Erie, of gigantic proportions, laying claim to a third part of the mother’s great domain. Then, in 1830, the Synod of Pittsburgh took hold of this efficient weapon. Under her first blow, gentle sister Blairsville, bounding into life, took, as her birthright, one-half of the remaining inheritance, and retained it more than a quarter of a century. The same stern hand, in 1856, with the same restless, relentless, cutting, cleaving instrument, dealt upon her, in turn, another blow, which wounded the feelings of some of us, not less than the integrity of the Presbytery. We were solaced when Saltsburg, the bright grand-daughter, thus produced, secured two-thirds of the landed estate. The remaining third, still retained and cultivated by Blairsville, after various clippings and exchanges, which it were tedious to detail, now including thirty-one churches, is our present field of investigation.

“According to this time, it shall be said of Jacob and of Israel, ‘What hath God wrought?’” That this prediction may be measurably verified, attend to a brief, defective, ill-proportioned history of the churches now under the care of Blairsville Presbytery. None of them were in existence at the formation of Redstone Presbytery. Fairfield, Donegal, Salem, Unity and Poke Run were reported as vacancies to the first General Assembly, in 1789, and two

or three more should have been, as they had received supplies before that date. Beulah, Greensburg, Plum Creek, Congruity, Ligonier, Armagh, and Blairsville, were also in existence in 1830, when Blairsville Presbytery was formed; and all the twelve then had pastors. Churches are planted now by Presbyterian authority, and by orderly regulations, similar to our well-laid-out fruit orchards. Then it was not so. All these twelve were of spontaneous origin. As the great sugar orchards of the olden time, *nemine seminante*, sprang spontaneously into life, and gave forth bounteously their liquid sweetness, so these churches all were self-originated; or, to speak more properly, they were “trees of righteousness, *the planting of the Lord*, that he might be glorified.” On the score of brevity and simplicity, the style of their organization may have resembled one, in another denomination, on the northern borders of this Presbytery, in which a supplying minister, after delivering his sermon, laconically said: “My brethren, I understand that you wish to be organized into a separate congregation, *and I now organize you!*” Doubtless, on most, if not all of these occasions, one of the earliest supplying ministers, simply at the request of the people, presided at an election, and ordained or installed such as they elected for elders. Nor were they always careful where they did such work. A minister of Redstone thus organized a church within the Presbytery of Allegheny, and incurred complaint from the latter, and rebuke by the former. Only at the

last meeting of the Redstone Presbytery, prior to the formation of Blairsville, did it give authority for the organization of Murraysville; but the report of the organization, as effected, was made to this Presbytery, at its first meeting.

Two churches, which at first adhered to Redstone, but subsequently at different times, and in different ways, were brought into this Presbytery, will head the list. The other ten will follow, according to the seniority of their respective pastors, in 1830; and the remaining nineteen, in the order of their respective organizations.

Unity is reported, by tradition, as organized July 13th, 1782, the day Hannahstown was burned by the Indians—less than a year after Redstone Presbytery was formed. Occasional preaching by Rev. JOHN M'MILLAN, JAMES FINLEY and JAMES POWER, had been enjoyed at a still earlier date. The first place of preaching, called Proctor's Tent, was erected about 1780. The first elders were JOHN MOON, WM. WADDELL, ANDREW ALLISON, and SAMUEL COULTER. At the fourth meeting of Redstone Presbytery, Oct. 21st, 1783, *Unity* first asked supplies. For two years after this, Rev. JAMES POWER supplied, statedly, one-fourth of his time. "Considerable arrearages due to Mr. POWER," were reported Jan. 25th, 1785. April 9th, 1786, supplies were refused on this account. August 5th, of the same year, Rev. JAS. FINLEY was sent to supply, on a week-day, and urge payment. October 18th, the embargo was

so far raised as to send him to supply one Sabbath. But it was renewed, October 17th, 1787, and supplies were refused "till settlement with Mr. POWER should be made." It was finally removed, April 15th, 1788. Mr. JOHN M'PHERRIN, the first pastor of this church, in connection with Salem, was called April 20th, 1790. At a tent on the farm of JAMES M'KEE, in the bounds of Congruity, Sept. 22d of the same year, being ordained, together with Mr. SAMUEL PORTER, he was installed in the presence of four assembled congregations over Salem and Unity. Rev. JAS. DUNLAP preached, J. M'MILLAN presided, and made the ordaining prayer, and J. FINLEY gave the charge. A revival of wonderful power began on that occasion. From this church he was released June 20th, 1800, giving all his time to Salem. After that, Rev. JOHN BLACK stately supplied at Unity, with Greensburg, till his death, April 16th, 1802. April 19th, 1803, Rev. WM. SPEER accepted calls from these two churches. During the next meeting of Presbytery, sitting at Unity, he was, doubtless, installed; but no record of it exists. This was followed by another revival. His labors were very acceptable and profitable. From failing health, he resigned the charge to Presbytery, April 7th, 1829, and his soul to God but nineteen days later. Mr. ROBERT HENRY, a licentiate of the Presbytery of New York, at the meeting of Presbytery, when the death of Father SPEER was reported and recorded, accepted calls from the same churches, and was ordained and installed April 7th, 1830. Rev. S.

M'FARREN preached, J. GRAHAM presided, and made the ordaining prayer, and gave the charge. Six months later, when Blairsville Presbytery was formed, availing himself of the privilege granted to those on the line, he chose to continue his connection with the mother Presbytery, and, for the time, retained Unity in it also. He died about nine years afterwards, deeply and justly lamented. His decease was announced in Presbytery, April 9th, 1839; although the date was not reported.

Then serious troubles arose and spread through these two churches—and, to some extent, beyond them—continuing, with more or less of irritation, for about fifteen years. Among the candidates for settlement in these two churches, was a Mr. WILLIAM NORMAN M'LEOD, a licentiate of the Reformed Presbyterian Church, whose standing, in their Presbytery of Pittsburgh, if not lost, was, to say the least, very slippery. Being anxious for a position in these churches, and fearing lest his reputation might have reached Redstone, he first applied, April 2d, 1839, to be taken under care of Blairsville Presbytery, on the plea that Unity would then naturally belong to it. Being rejected, for want of suitable credentials, he next repaired to Redstone to try for a standing there; but with a similar result. Then, for the first time, and all of a sudden, it seems to have occurred to him that the General Assemblies of 1837 and 1838 were tyrannical, oppressive, unjust, and unconstitutional in those actions, which had resulted in division of the church; and, moreover, were ex-

treme and extravagant in doctrinal positions. For these and similar reasons, he now deemed the New School the proper body in which to secure, for *himself* and these churches, an ecclesiastical standing. With an oily tongue, that well knew how "to make the worse appear the better reason," he laid the whole case, barring his own standing, before these churches. Often had he sung:

"More smooth than butter were his words,
While in his heart was war;
His speeches were more soft than oil,
And yet drawn swords they were!"

Then he gave a signal illustration of this expressive stanza. About thirteen families from Unity, some of whom were of "the excellent of the earth," consorted with him—afterwards building their house of worship within hearing distance of the old church. A similar proportion, perhaps, of Greensburg, concurred in the movement. Accompanied by their representatives, he next hied away to the New School Presbytery of Philadelphia, and to it offered himself, baited by the two churches. But that Presbytery had the address—*grace*, it should rather be styled—to nibble off the bait, when the hook floated naked and bare. Soon the development of his character, as a man, relieved Presbyteries and churches of all further annoyance from him. In these congregations, however, as also at New Derry and in Donegal, separate organizations were effected in the new connection. They differed somewhat from the old connection on points of doctrine, but still more in

their estimate of stern measures adopted in the Assemblies specified. They had pastors sometimes, and sometimes supplies, for the space of twelve years or more. But harsh preaching against them having ceased in the old church, and a very different kind of discourse coming in vogue, commotion abated, enmity subsided, and good feeling ensued. Gradually, then, in various ways, the members fell back into the connection they had held before; when, soon, they were peaceful, prized, useful and happy, as in the blessed days of old.

In the mean time, Unity having been enrolled in the Blairsville Presbytery, Rev. PETER HOSSINGER, for all his time, was installed as pastor. Nov. 27th, 1839, Rev. A. TORRANCE preached, W. HUGHES presided, and charged the pastor, S. M'FARREN the people. During this pastorate, ceaseless hostilities prevailed between the schools. He was released October 2d, 1844, and succeeded by Mr. GEORGE MORTON, of Psalmody memory, who was ordained and installed, March 11th, 1846. Rev. A. DONALDSON preached, J. FLEMING charged the pastor, and G. HILL, the people. Hostilities between the schools still continued in a measure. He was released April 12th, 1848. His successor, Rev. NOAH HALLOCK GILLET, was installed February 13th, 1849. Rev. A. B. CLARK preached, Dr. M'FARREN charged the pastor, and W. W. WOODEND, the people. Bro. GILLET was a man of ardent temperament, large heart, tongue touched with fire from the altar of God, and whole soul alive to his office-work. He could

not only preach warmly, and pray fervently, but, what is of no small account, could even *sing* religion into the melting souls of his people. God created, endowed, and enabled him to quiet commotions, soothe sensitiveness, oil wounds, and heal divisions at Unity. "Blessed are the peace-makers, for they shall be called the children of God." He retained the charge nearly twenty years—latterly preaching about one-third of the time at Latrobe, and growing into greatness. On account of failing health, he was released from the charge, October 7th, 1868; and then, Jan. 21st, 1869, after a few days' illness, as the dying swan, retaining its sweetest song for the last, he was raised to membership in the choir of the glorified church of God.

The present prized pastor, Rev. DAN'L W. TOWNSEND, was called June 8th, and installed Aug. 31st, 1869. Rev. W. H. GILL preached, J. DAVIS charged the pastor, and S. H. SHEPLEY, the people. As a pastor, he has accommodations superior to any other in the Presbytery; a farm of seventy acres adjoining the church, and on it a comfortable brick parsonage, very eligibly situated, and an excellent orchard, with apples ripe in June. The present house of worship is a large brick edifice, erected some forty years ago. The site of it recalls the old descriptive sentence, "Beautiful for its situation is Mount Zion, the joy of the whole earth!" Next summer it is to be taken down, with a view to the erection of one more tasteful, at a distance of forty perches eastward, on a site equally admirable.

Though the organization of Latrobe took from Unity about one hundred members, it is still flourishing and hopeful. It has had a large number of elders distinguished for piety and usefulness, some of whose sons and grandsons are still members in its session, or that of other churches. Of those who have passed away, may be mentioned, JOSEPH BALDRIDGE and JOHN MORRISON, Esqs.,—the latter famous for his propensity to attend meetings of Presbytery, whether sent or unsent.

By way of illustrating the reputation of Unity for piety, in "the good old time," allow an episode. In the last decade of the last century, Mr. JOHN MARTIN, a youth of nineteen years, came over from the Emerald Isle, as he relates, in the fond but delusive belief, that everybody in this country was a Christian. On landing at New York, he found to his dismay, that he was not in Paradise; but seemingly on the borderland of a very different place. Hastening on to Philadelphia, he encountered still an unbearable amount of impiety. Passing thence to Chester county, he found society of a higher order, but still too low to afford a happy home. Pushing onward still his solitary, almost hopeless line of travel over the great Allegheny range, he came to Westmoreland county, where, on the Loyalhanna, "the good Sloan-people lived." Coming then to the conclusion, that he would not find on earth "a people all righteous," that he was in as good surroundings then and there as he was likely to find, he took up his abode with them. In the devotional

habits of the people he found great enjoyment for several years. At length he became enamored with JANE, youngest sister of Esquire MORRISON; he tried to court her; but, as he says, "the saucy jade would not be courted." So the love-sick swain packed up his movables, took up once more the line of march, changed his locality, and fixed his final earthly abode on a fruitful spur of the Chestnut ridge, eastward from Indiana. There he found the wife predestined for him. There he continues till this day, blessed of God, and blessing all around him. Three of his sons as worthy elders in different churches, not unfrequently are present at the same meeting of Kittanning Presbytery. Now, as a non-agenarian, or more nearly a centenarian, his heart warms, his eyes moisten, his furrowed cheeks glisten with pearly drops fast trickling down, when Loyalhanna or a Sloan is mentioned. Still he would give a warm response to the toast, "Unity forever!" Unity has had two stated supplies, seven pastors, and has raised four ministers in ninety-two years. Rev. JOHN BLACK in the pastorate of Mr. SPEER, JOSEPH H. CHAMBERS in that of Mr. HENRY, RICHARD H. JACKSON in that of Mr. GILLETT, and GEORGE B. SMITH in the present pastorate.

Greensburg asked supplies April 15th, 1788, and if then regarded as a congregation, ought to have been reported to the General Assembly when it was organized, thirteen months later. No other record of it occurs, however, until October 23d, 1800, when,

with Unity, it obtained as a stated supply Rev. JOHN BLACK, and retained him till his death, eighteen months afterwards. Rev. WM. SPEER was called as pastor April 19th, 1803, for half time, and probably installed June 29th, when Presbytery sat at Unity. "He* was regarded with great respect by his people, of highly respectable talents, too profound and abstruse for those whose minds were not disciplined to thought; but by the more intelligent he was esteemed a very popular preacher. When among strangers he was stately and reserved in his manners; but among intimate acquaintances he was cheerful and companionable in a high degree."

About the year 1825 his delicate taste and fine feelings were sorely tried by the outlandish deportment of an old Scotch licentiate, traveling and preaching within the Presbytery. Though a preacher of more than ordinary ability and attainments, pre-eminently distinguished as a catechiser on the Scriptures, he was boorish in manners and almost swinish in habits. He would mix up all varieties of food in such conglomeration as would be sure to create an internal tempest, and render his presence a nuisance to company. Good Father SPEER proposed to the Presbytery that he should be admonished into decency, and he was of course made chairman of a committee for that purpose. Attempting the task with all gravity and dignity, he used terms so elevated and polished that the Scotchman did not seem to understand what it was he wished to reprimand.

* "Old Redstone."

To make sure of knowing what was meant by "flatulence" and "noisy internal commotions," and kindred terms, in a way of inquiry, he blabbed out words so flat that "ears polite," as were those of Father SPEER, could not endure. In disgust he turned away and abandoned all further effort for the reformation of one whom he now deemed incapable of refinement. April 7th, 1829, he was released from Greensburg, as from Unity, on the ground of declining health, and on the 26th of the same month he went up to fellowship with "the spirits of just men made perfect."

Just a year from the date of his resignation, his successor, Mr. ROBERT HENRY, was ordained and installed, as was described in the case of Unity. He was a perfect contrast to his predecessor, on the score of easy affability and general sociability—a highly gifted talker, and in a company of ladies, perfectly at home. Although he preached unwritten sermons, for he could not write with any approach to legibility, he was a popular preacher, and at times deeply impressive. During his pastorate he married an accomplished lady, sister of Hon. JAMES BUCHANAN, afterwards President of the United States. Nine years and two days after his ordination, in the very prime of his life, ardor of his aspirations, and full flush of his hopes, he went up to dwell where youth never declines into age.

After an exciting vacancy of two and a half years, he was succeeded by Mr. JAMES I. BROWNSON, who, at Mount Pleasant, was ordained, and for half

time installed, November 26th, 1841, at Greensburg. Rev. SAMUEL WILSON preached, N. H. GILLET charged the pastor, and A. McCANDLESS, the people. For more than seven years he filled the charge with great acceptance. Resigning, January 16th, 1849, he entered a still more distinguished career at Washington, Pa., partly as College President, but chiefly as pastor. In the whole charge he was succeeded by Rev. W. D. MOORE, installed October 2d, 1849. Rev. P. H. JACOBS preached, R. STEVENSON charged the pastor, and J. B. MCKEE, the people. Two years afterwards all his time was given to Greensburg. June 14th, 1853, he resigned the charge. He was a talented scientist, and very fond of scientists. He went down to Mississippi, and was there at the out-break of the civil war. Finding his way back to Pennsylvania, he exchanged the ministerial for the legal profession, in which he is very popular and successful at the bar of Pittsburgh, his native place. April 9th, 1854, he was briefly succeeded, at Greensburg, by Rev. DAVID KENNEDY, who, at the request of the church, was dismissed August 1st, 1855. Rev. JOSEPH SMITH, D. D., author of "Old Redstone" and "Jefferson College," succeeded him, and was installed April 9th, 1856. Dr. A. G. FAIRCHILDS preached, and Dr. SAMUEL WILSON gave the charge. He was full of fond reminiscences of the primitive ministers, elders and other godly people of this region. Of them he greatly loved to write and talk, and of God's work as it was done in their day. In his pastorate, at the

request of himself and the church, they were set over from Redstone to Blairsville Presbytery by the Synod of Pittsburgh, October, 1858. Under the pressure of age and growing infirmity, he resigned the charge October 3d, 1865, and "was gathered to his fathers" December 4th, 1868. Mr. W. H. GILL was ordained and installed at Greensburg, June 26th, 1867. By request, Rev. S. J. NICCOLLS, of St. Louis, preached, J. R. HUGHES charged the pastor, and D. HARBISON, the people. After a few months he took Miss KATE RUSSELL, a lamb of his flock, as mistress of his heart and home. April 26th, 1870, he resigned the charge, and after a brief pastorate at St. Joseph, Mo., he is now pastor of the Central Church of Allegheny. At Greensburg he was succeeded by Rev. W. WALLACE MOORHEAD, who was installed May 13th, 1871. Dr. HILL preached, J. A. MARSHALL charged the pastor, and J. D. MOORHEAD, the people. RANDALL M'GLAUGHLIN and JOHN ARMSTRONG, Sr., are remembered as elders of worth in this Church.* It has had one stated supply and eight pastors, but has never raised a minister. A large well situated parsonage will be completed within six months.

Poke Run, one of the five vacant churches reported to the first General Assembly, received Rev. JOHN M'MILLAN as its first supply, October 18th, 1785,

*Dr. JAS. POSTLETHWAITE, an eminent physician, and in later life an eminent Christian, declined the eldership, but wrote largely and with great zest about the principles of our holy religion.

under the designation: "Head of Turtle Creek;" and, April 19th, 1786, Rev. JAMES POWER, under the name "Poke Run." It obtained Rev. JAMES FINLEY October 18th, 1787. After this supplies were regularly sent by Presbytery at each meeting. In 1789 a log house was erected for both church and school purposes, on the elevated site, where now stands the spacious brick edifice, erected some forty years ago. Its first pastor, Rev. SAMUEL PORTER, was ordained, along with Mr. JOHN M'PHERRIN, on JAMES M'KEE's farm, in Congruity, in presence of the four congregations, making the two charges, and installed over Congruity and Poke Run, September 22d, 1790. From the latter he was released April 11th, 1798—giving Congruity all his time after this. Two years afterwards, at Poke Run, united with Plum Creek, he was succeeded by Mr. FRANCIS LAIRD, who was ordained and installed in CONRAD LUDWIG's meadow, midway between the two churches, June 22d, 1800. Rev. JAMES DUNLAP preached, and J. POWER made the prayer and the charge. Moving his family into his field of labor, he encamped by a large fallen tree, set up two forks twelve feet from it, laid a pole between them, and others as rafters from it to the log, from which he stripped bark enough to cover it, as a shed under which to sleep and study, while the part outside of the post was a durable back-log for their fire; and thus they lived until a house could be erected. He was a man of studious habits through life, well learned, especially inclined to Biblical criticisms,

and qualified for it. Many a young minister profited by his kind, clear and correct suggestions in that line. At the first meeting of Blairsville Presbytery, November 26th, 1830, he asked leave to resign his charge, which, in the constitutional way, was granted April 5th, 1831. At the same time he was called for all his time to Poke Run, and also to Murfreesville, just organized. For six months he kept the calls under consideration, supplying half time at each place. Then, accepting the call from Murfreesville, he declined that from Poke Run. There he was succeeded by Rev. JAMES CAMPBELL, who, after supplying for several months, was installed as pastor May 1st, 1833. Rev. WATSON HUGHES preached, F. LAIRD charged the pastor, and J. GRAHAM, the people. But just when his installation was reported, at the next meeting of Presbytery, he asked leave to resign, which was granted April 1st, 1834.

In December of that year, Rev. DAVID KIRKPATRICK, of Northumberland Presbytery, was present as a corresponding member of this Presbytery, and Poke Run, with Eldersridge, in Indiana County, was allowed to employ him as stated supply. This privilege was several times repeated. In February, 1836, he became a member of Presbytery, and, as before, continued to supply until April 4th, 1838. Then dropping Eldersridge, he accepted a call, for all his time, from Poke Run, and May 9th, was installed. Rev. S. MCCLUNG preached, F. LAIRD charged the pastor, and S. M'FARREN the people. This very happy and prosperous relation continued

till June 23d, 1868, when, from failing health, he resigned. Soon after he declined still more rapidly, and for the last three months suffered intensely. January 5th, 1869, by the Master's summons, he was called away from this "vale of tears." "He rests from his labors and his works do follow him." He had all the oddity and versatility of an Irishman, the high culture imparted in an Irish University, the lofty pre-eminence of an Irish teacher, the ample resources of an Irish preacher, and a gentle, kind way of dealing with people generally, and his own people particularly, which is unapproached by one of a hundred Irish pastors. Popular every where, among his own people, "in their soul's just estimation prized above all price." Their most flattering compliment to any other minister took this form: "He preaches almost as well as Mr. KIRKPATRICK," or in later days, "Dr. KIRKPATRICK;" for, in 1853 he obtained the titular honor so often misplaced, so very appropriate to him. Never did the writer pass through another scene of such intense solemnity, as at the marriage of his granddaughter, Miss LIZZIE JOHNSTON, to the Rev. SAMUEL EARP, December 22d, 1868—not two weeks before his departure; when he was longing for "the wings of a dove, that he might fly away and be at rest." This sacred longing was soon gratified. "*In pace requiescat.*"

Mr. HENRY BAIN having graduated at the Western Theological Seminary in April, 1869, was called immediately to Poke Run, and, on the first Sabbath of May, began to preach there, and was ordained

and installed June 22d of that year. Rev. T. R. EWING preached, Dr. M'FARREN presided and made the ordaining prayer, A. TORRANCE charged the pastor, and J. A. MARSHALL the people. "Though of good *Seceder and Associate Reformed stock*, he joined the Presbyterian Church in a great revival at Haysville, Ohio." He has entirely remodeled the style of worship at Poke Run. The use of tokens, table-seats, and the Scotch version of Psalms, all in vogue when he came, have given place to the usages of surrounding Presbyterian churches; and that too without any disaffection. Doubtless they will soon have an organ also. To his honored predecessor he is a complete contrast—in person, polish, and taste; and still more, because the good Doctor possessed, prized and improved the sweets of a family circle; while, in the reluctant estimation of the public mind—especially the female mind—poor brother BAIN begins to be regarded as a hopeless, resolute bachelor. Hon. SAMUEL HILL, JOSEPH THOMPSON, Esq., and JOHN TOWNSEND, Sr., may be noted as right-hand elders of Dr. KIRKPATRICK. This church, by far the most wealthy, harmonious, and unchanging of all the country churches, in Blairsville Presbytery, was made such by the labors and prayers of two stated supplies and five pastors, during eighty-nine years, and yet it seems to have exhausted all its reproductive energies in giving birth to one ministerial son, Rev. DANIEL W. TOWNSEND. Well may he be a good one—a *Daniel*!

Plum Creek—first called Ebenezer, on the Pukaty, then Plum Township, afterwards Pukuty, Puketty, and Puckety—obtained supplies about 1791. As was stated in the case of Poke Run, Mr. FRANCIS LAIRD was ordained and installed over both, in CONRAD LUDWIG'S meadow, June 20th, 1800. Two years after this the permanent name of the church became Plum Creek. As already stated, Father LAIRD resigned this charge in April, 1831. He was succeeded by Rev. SAMUEL MONTGOMERY, from the Presbytery of Northumberland, who, after supplying for months, was installed January 9th, 1833. Rev. JAMES CAMPBELL preached, F. LAIRD charged the pastor, and J. GRAHAM the people. He asked to be released April 9th, 1834, which was done on the 29th of the same month. He alone of all the members of Blairsville sympathized with "the new measures and divinity." After flitting about, inside and outside of the Presbyterian boundaries, he was finally dismissed to Redstone Presbytery, February 15th, 1836. Rev. SAMUEL M. McCLUNG, having supplied some months, was received into this Presbytery from that of Philadelphia, and at once called to Plum Creek, with Cross Roads, June 20th, 1837, and at the latter place installed; Rev. JAMES GRAHAM preached, F. LAIRD charged the pastor, and A. TORRANCE the people. At the formation of Saltsburg Presbytery, in 1856, the State Road, from Apollo to East Liberty, being the line, this church, with Parnassus and Pine Run, was included in the new organization; and so remained till, in 1870,

reconstruction made the Kiskiminetas the line, and placed them back in this Presbytery. Under the pressure of ill health, brother McCLUNG resigned the charge of this church April 13th, 1859, and was succeeded by Rev. G. M. SPARGROVE, who was installed Wednesday, June 2d, 1861. Rev. R. M'MILLAN preached, D. W. TOWNSEND presided, proposed questions, and J. E. CARUTHERS gave the charges. April 12th, 1865, he resigned; and was succeeded by Mr. J. D. MOORHEAD, who was ordained and installed November 2d, 1865. Rev. T. D. EWING preached, Rev. J. ORR made the ordaining prayer, W. WOODEND charged the pastor, and D. W. TOWNSEND the people.

A serious difficulty culminated in this pastorate, respecting the erection of a parsonage, promised at his settlement in the village of New Texas, and the removal of the place of worship, nearly two miles, to that place. Unable to settle the difficulty among themselves, they obtained a committee of Saltsburg Presbytery to advise them about it. Satisfied with the advice, they disagreed about its import. After prolonged contention, involving very serious consequences, a large majority both erected the promised parsonage, and built a new church in the village—highly respectable structures. By an injunction obtained from the court in Allegheny county, they arrested a new erection on the old site, by the minority. Seldom has a people, characterized by antecedents so peaceful, intelligence so bright, and piety so undoubted, pushed their differences to such

an extreme, and at such expense. Near a dozen families, in the minority, scattered to neighboring churches, or other denominations. The rest returned to the majority, and with them worship in the new erection. The pastor had kept comparatively clear of the contention. He had the satisfaction of enjoying the parsonage until all things were moving on smoothly in the new house of worship, nearly complete. Greatly to their regret, he resigned the charge, Feb. 22, 1872, and was settled immediately, and very happily, at Beaver Falls, in Shenango Presbytery. Rev. J. M. HAMILTON succeeded him, after a vacancy of twenty-one months, and was installed Nov. 18th, 1873. Rev. J. P. KENNEDY preached, R. CAROTHERS charged the pastor, and G. M. SPARGROVE the people. Among the excellent elders of this church, may be mentioned Father KING, with the noble JUNKINS, father and son, deceased, and good, old, faithful DAVID COON, who, like "the soul of JOHN BROWN, is still marching on" among them. The ministerial sons of this church have been Revs. JACOB COON, ALEXANDER LOGAN, ANDREW M'ELWAIN, OBADIAH JENNINGS KING, JAMES H. FAIR, JOHN ALLEN BROWN—six, and she has had just six pastors.

Beulah, under the name of Pitt Township, had been occasionally supplied from about 1795. Mr. JAMES GRAHAM was ordained and installed, as its first pastor, October 8th, 1804. Rev. JAMES POWER preached, and WM. SPEER gave the charge. A year

later it obtained "Beulah" as its name. No reminiscences of it can be recalled for record, and no information has been communicated. Father GRAHAM was a man of talents, sound theological views, and well acquainted with the Word of God. He could quote it with great facility, frequency, and entire accuracy. Such, at least, was the impression stamped upon a youthful mind, while spending a happy night under his hospitable roof. Beyond this, nothing peculiar is remembered of him. June 15th, 1845, on the eve of a Presbyterial meeting in his church, under a sad providential occurrence, by a fall from his horse, his earthly life and labors were brought to a sudden, painful close, in the sixty-ninth year of his age. Mr. J. M. HASTINGS was ordained and installed as second pastor, Sept. 9th, 1846. Rev. A. TORRANCE preached, W. HUGHES charged the pastor, and S. M. M'CLUNG, the people. During his earnest and efficient pastorate, the Scotch Psalmody, previously in use, was exchanged for the Assembly's collection, exemplifying the Scripture requirement, "*Let the word of Christ dwell in you richly in all wisdom.*" It was done, however, as in most other cases of the kind, at the expense of a large secession from the membership. Part of them, being good men, professed to be less displeased with the change, than with the manner of effecting it. Several years later a new organization was effected at Wilksburg, which took very worthy members and officers from the mother church. This division soon obtained an excellent pastor, Rev. S. M.

HENDERSON. To the no small grief of Blairsville Presbytery, both the young church and its young pastor, about reconstruction time, were set over to the Presbytery of Pittsburgh. Serious failure of health, on the part of brother HASTINGS, compelled him to ask a release from Beulah, which was granted Oct. 3d, 1865. Mr. T. M. BROWN was ordained and installed as his successor, Nov. 14th, 1866. Rev. T. M. WILSON preached, D. HARBISON charged the pastor, and G. HILL the people. This good young pastor, early failing in health, was released, Oct. 2d, 1867, from his charge of the church; and from the sufferings and sorrows of earth, March 16th, 1869. Dec. 10th, 1867, he was succeeded by Rev. JAMES A. MARSHALL. At his installation Rev. J. M. HASTINGS preached, S. M. HENDERSON charged the pastor, and R. CAROTHERS, the people. Having considerable pulpit-power, he was called to Philadelphia, and released from Beulah, April 22d, 1873. Was it in revenge for such a high-handed robbery that, very soon afterwards, Beulah made out a call for Rev. JOHN MOORE, of Philadelphia? They did not do it "after the proper manner." But he supplies them still. Dr. JAMES CAROTHERS was a distinguished elder, both of this church, and afterwards of Wilkinsburg. His death, a few years ago, inflicted a serious loss on the church, and on his patrons in professional life. Beulah has had a stated supply, four pastors, and raised three ministers, Rev. JOHN M'FARLAND, WM. G. SHAND, and JOHN R. HAMILTON.

Salem, another of the primitive five vacancies, is first mentioned, as applying, with Unity, for permission to call a minister of Donegal Presbytery, Oct. 15th, 1786. His character was deemed doubtful in Redstone, and permission was refused; but a Mr. BARR was then sent to supply one day. Frequent supplies were sent during four subsequent years. A tent was used for a time as the place of worship; and a log house, with a stove in it, and called afterwards the Session-house, accommodated the congregation on wet and cold days. Before the close of the last century, a large house, of three logs in length, 70x40, or in the centre 46 feet. The pulpit, with a sounding-board over it, was large, about eight steps in height, with a clerk's desk, six steps high, at front of it. It occupied the back recess in the side, and faced the front door in the other recess. There was a door in each end, and the communion aisle stretched between them. There were seventy-one seats, and six or eight hundred people could be accommodated in them. At first, for years, there were no seats, and then some of them were sawed plank, but more were hewed, with posts at the ends, and a wide rail for a back. As the church, for many years, contained no stove, in very cold days they resorted to the Session-house. In 1832, the church was ceiled with boards, and plastered on the side walls. In 1848, a boy kindling the fires, put shavings in the stoves. They fell blazing on the roof, and, when the people assembled for prayer-meeting, the time-honored, God-honored house, was

in uncontrollable flames. Many of the women sat down and wept.

April 20th, 1790, along with Unity, Salem had called Mr. JNO. M'PHERRIN, whose ordination and installation, Sept. 20th of that year, has been already recorded, in the case of Unity. For thirteen years he labored among his people with great earnestness, solemnity, and success—giving them all his time for the last three years. Then difficulties having arisen,—which ought to have been settled—which he himself afterwards believed too small to justify a separation, he yielded to them, at the time, and obtained a release from Salem, April 20th, 1803. Obtaining an immediate settlement over Concord and Muddy Creek, in Butler county, he there spent the remainder of his devoted and laborious life. There, too, February 10th, 1823, in the sixty-fifth year of his life, he was called to the peaceful rest of the “Father’s House!” The larger and better portion of Salem church regarded him as a very paragon and prince of preachers. By him, as a model, they would test each succeeding minister, as they heard him, and, with regretful tones, would say, in nine cases out of ten, “*He duzzen’t preach like Mistor Mucpharrin!*” Occasionally, as the very highest encomium, they would say of some ardent man, “*He pours it down on sinthers like Mistor Mucpharrin!*” Had the Apostle Paul come down and preached there, within forty years of the removal of this beau ideal pastor, he could have gained no higher praise. Rev. THOS. MOORE was called as pastor, Aug. 4th, 1804, and

accepted the call, but no record was made of his installation. At the request of the people, he was dismissed, April 9th, 1809. April 21st, 1813, Rev. ROBERT LEE was called, and installed on the first Tuesday of August following. Rev. JAMES GALBRAITH preached, and F. HERRON gave the charge. The writer only remembers him as a tall, slender man, whose thundering voice would not allow even a child to sleep in church. He was released from Salem, October 20th, 1819. His subsequent labors were performed in central Ohio. A few years ago his life-labors were highly eulogized, in an obituary notice, written by a ministerial son of Salem church.

Serious difficulties had prevailed in Salem, more or less, from the removal of Mr. M'PHERIN. April 19th, 1820, they obtained a committee from Presbytery to aid in settling them, which was but partially effected. "But the Lord was preparing the way for one of his servants," who was, pre-eminently, a peace-maker, to enter that most important, and yet most unpromising and disturbed charge. Mr. THOMAS DAVIS, an Englishman, of strong and peculiar accent, an elder in the Second Presbyterian church of Pittsburgh—probably from its formation, sixteen years before, from which he was sent as an elder to the General Assembly of 1815—had been licensed by the Presbytery of Redstone, when over fifty years of age, on February 15th, 1822. He was appointed to supply at Salem, the second Sabbath afterwards, and at West Union the following one. They retained him as a supply most of the

summer, and, October 15th, called him to be their pastor. November 13th, he was ordained and installed. Rev. ROB'T JOHNSTON preached, and S. PORTER gave the charge. A few years later he was seriously crippled, by a broken limb, and performed his labors afterwards at a great sacrifice of comfort. His lot was greatly alleviated, however, by the constant attendance and considerate attentions of his wife, devoted to him, and devoted to God.

In about the nineteenth year of his pastorate, greatly to his gratification, he obtained a colleague in the whole charge; and from that time, except on communion Sabbaths, alternated with him in the two churches, on successive Sabbaths, until the day of his lamented decease, May 28th, 1848, in the seventy-seventh year of his age. The old log church had been burned down a short time before; they were, on that day, holding a communion near its site, in the barn of Mr. JOHN ROBINSON. He, as was his wont, had preached the "Action Sermon," with ardor, addressed the "first table" with tenderness, communed at the second with emotion. Then, quite exhausted, his face glowing like a coal, he set out for home. But, midway to it, he fell lifeless from his horse, and, ere his body was "laid out" in his late habitation, his emancipated spirit was at rest in the house of "many mansions." Well do I wot that when the stunning tidings reached the barn, where his youthful, filial colleague was conducting the afternoon service, he would look up, through falling tears, for the descending mantle, and devoutly exclaim,

“My father! my father! the chariots of Israel, and the horsemen thereof!” It ought to be added that, two or three years previously, his most devoted wife had taken leave of life, in a manner equally sudden, and as she had desired to be taken.

Father DAVIS was a plain, earnest, rather impressive preacher. Partly from dialectic peculiarities, and partly because they came from his heart, his words stuck in the memory of his hearers. In social life he was affable, genial, and very frank. He possessed, in no limited manner, a tact for dealing with persons of every stamp. This might have been inferred, from his riding down successfully, at Salem, waves of commotion, by which two preceding pastors had been agitated into foam, and, as foam, were tossed away; while he held the pastorate for more than a quarter of a century—his entire ministerial life. Yet he never fondled, flattered, nor temporized. Did an artful woman, courting praise for the real excellence of her cookery, worry him with strong depreciating terms respecting it, he would hastily drain his cup, hand it back, and using her own term, would say, “Madam, I will take another cup of that ‘stuff!’” Or, if a close-fisted, purse-bound man, complained to him about his “frequent preaching against worldliness,” and charged him with giving, in this way, one-half of the preaching to himself, and another man, artlessly as a child, he would perform an example in mental arithmetic, on the well-known subscriptions of the two. “Ten and fifteen are twenty-five. Twice

twenty-five are fifty. Isn't it a burning shame? You two get one-half of my preaching, and for it pay but twenty-five dollars. If the rest of the congregation paid only in that proportion, I should have but fifty dollars a year!" Looking his reprover full in the face, he would say, again, "Isn't it a burning shame?" Then, smiling, he would introduce another topic of conversation. The writer remembers counsel derived from him, a few hours after being licensed, and could still decipher much of it, in characters invisible to every other human eye, on rocks and knolls, and heights and dells, all the way from Saltsburg Fording to Salem Church. He has found it, too, of great practical value.

Mr. GEORGE HILL began to preach at Salem and Blairsville, May 31st, 1840; and after that, gave an occasional day for ten months, while completing his course at the Seminary, and in renovating enfeebled health at home. From March, 1841, he preached regularly. December 4th, of that year, at Blairsville, he was ordained and installed as the co-pastor already mentioned. It must be regarded as illustrating "the grace of God that bringeth salvation, and teacheth" how to live, that men, differing as they did in age, disposition, taste, and acquirements, never had a variance, or a jar, in such relation and intercourse, for eight years. And yet it ought to have been expected that the blessing of God would rest signally upon this mode of sending forth ministers, "two by two," which Jesus himself had instituted. *
Soon after the decease of Father DAVIS, October

3d of that year, Brother HILL gave all his time to Blairsville, having resigned the charge of Salem. In the mean time, on the old elevated site, on the bench of "Sugar-Loaf Hill," a new, tasteful, brick edifice had been erected by JOHN BARNETT, Esq., one of the faithful elders. Its dimensions are less than the old one, but sufficient to accommodate the congregation, weakened by emigration, and other new organizations, on three sides of the church.

After a vacancy of two and a half years, Rev. REUBEN LEWIS was installed as pastor, May 13th, 1851. Rev. GEO. HILL preached, S. M'FARREN charged the pastor, and N. H. GILLETT the people. He was released January 10th, 1855. His successor, Rev. J. P. FULTON, was installed Tuesday, November 2d, 1857. Rev. N. H. GILLETT preached, A. TORRANCE charged the pastor, and R. STEVENSON the people. He was highly and justly prized as a preacher. After eight and a half years he very unexpectedly withdrew, and obtained a release from the charge, June 16th, 1866. Rev. JAMES DAVIS had supplied, statedly, before his settlement; and Rev. JAMES R. HUGHES supplied after his departure.

Rev. W. F. HAMILTON began to preach regularly at Salem and Livermore in the spring of 1868, and was installed as pastor, Sept. 7th, of that year. Rev. J. W. WALKER preached, S. H. SHEPLEY charged the pastor, and G. HILL the people. To this church, in more senses than one, he is a treasure, and they know it. "This congregation has suffered

very seriously for some years past from emigration, and has now become much weakened in members and in strength. But it is hoped that it will yet be sustained and strengthened by the King of Zion. It is memorable for some precious revivals in its earlier history." So writes its elder, JOHN BARNETT, Esq., the man who ought to have written all this history. "A due measure of the Spirit's influence is the principal thing needed to make Salem "renew her youth, and mount up with wings." The following have been its elders: ROBERT TAYLOR, death not recorded; ANDREW KINCAID, death not recorded; PETER WALLACE, died February 12th, 1839; JOHN BARNETT, Esq., Sr., died July 5th, 1825; JONATHAN DOTY, went to Methodists. Additions: ABRAHAM FULTON, died May, 1835; WM. M'QUISTON, death not recorded; SAMUEL MOORHEAD, ceased to act about 1820; WM. BELL, died in 1829; JAMES LONG, died in 1864. Ordained Sept. 1828:—WM. BARNETT, died June, 1862; ROBERT M'CONAUGHY, moved to Northfield, Ohio; THOS. CHAPMAN, moved to Illinois. Ordained October 2d, 1835:—JAS. GUTHRIE, died November 12th, 1855; JAS. WALLACE, dismissed to New Alexandria; ROBT. FULTON, died January 23d, 1865. Ordained October 19th, 1851:—ANDREW LONG; ALEX. CRAIG, died Sept. 9th, 1869; JOHN BARNETT, Esq., Jr. Ordained December, 1862:—ROBERT STERLING and SAMUEL EBBERT. Installed Dec. 1862:—JOSEPH HENDERSON, dismissed to Blairsville. Dec. 16th, 1866:—JAMES FULTON installed, and OLIVER FULTON ordained. February

17th, 1867 : —JOHN J. DOUGLASS ordained—the last three dismissed to Latrobe. Ordained August 17th, 1870 : —WILLIAM STERLING, ARCHIBALD DUNLAP, and LEWIS MECHESENEY.

Additions to the church during Father DAVIS's single pastorate, on examination 236, by certificate 67. During the co-pastorate, on examination 58, and on certificate 22, which, with the 103 previously on the roll, makes the whole number 486. But dismissions unrecorded reduce the number much below this. The additions in the present pastorate have been on examination 32, on certificate 19.

This church has had two stated supplies and eight pastors. Its ministerial sons have been, Revs. JOHN, ABRAHAM, JAMES and BENJAMIN BOYD, four brothers, and WILLIAM MOORHEAD in the pastorate of Mr. M'PHERRIN; and in that of Father DAVIS, his son JAS. DAVIS, JAS. W. KNOTT and JOHN M. BARNETT. Since which time this once prolific mother has ceased bearing. Has she no other in prospect to whom she can give the name "Gad," prophetic of a coming "troop?" She originally deserved the name of Salem. If, at the close of the first pastorate, her title to it was somewhat weakened, she has, in later days, firmly established it. So we may all devoutly greet her, "Peace! Peace be unto thee! And peace be to thy helpers! For thy God helpeth thee!"

Blairsville, under the name "Forks of Blacklick," had been supplied by Dr. HERRON, April 19th,

1820, and probably at the request of the people he gave it such organization as was customary at that time. Mr. THOS. DAVIS preached at the "Forks of Conemaugh," March 7th, 1822, twenty days after his licensure; but the name, West Union, had been assumed when he was called, October 13th, of that year. As Blairsville increased in size and enterprise, the practical eye of the pastor saw that the location of the church, a mile and a half from it, in the country, was a serious blunder. To mitigate the difficulty as much as possible, he began, at an early date, to give an extra service in Blairsville, on the evening of the day belonging to West Union. Their house of worship at West Union, being of moderate size, and for a considerable time incomplete—a carpenter's bench being used for a pulpit—he generously purchased the building, to reconcile the country people to change the place of worship to the town. After ten years spent in this unsettled way, he obtained a decision of Presbytery, October 2d, 1832, ratifying this procedure, and making Blairsville the name of the church. Thus the congregation came into legal possession of this veritable old structure, in which we are now assembled, which then had been awaiting them for an indefinite period—longer, by years, than their present pastor told them in his anniversary discourse, thirty-one months ago. Still the fancy would be rather absurd which might regard it as a section from the upper story of Noah's Ark, for the material is not "gopher wood." And, that it is not one of the out-buildings of the

Tower of Babel, the writer, at least, feels confident. For by a stretching, straining exercise of memory, away backward into the teens of his own life, and the twenties of this century, he recalls a conversation with old Father WALLACE, in his mill, who detailed the progress of this building, and a partial sale of the pews. Will it extend through the millennium? Here, as in Salem, brother HILL began to preach occasionally in 1840; in 1841 regularly. Being called, he was here ordained and installed as co-pastor with Father DAVIS, December 4th, 1841. The text of his trial sermon was 2 Cor., 5:17. Rev. S. M'FARREN preached the ordination sermon from 1 Cor., 3:6. Father DAVIS presided, proposed the constitutional questions and made the ordaining prayer; S. SWAN charged the pastor, and W. HUGHES the people. Having resigned his charge of Salem, October 3d, 1848, he has since then given his whole time to Blairsville. Twice has his salary been raised, to correspond with the enhanced cost of living.

Modestly, energetically and successfully, in the Spring of 1850, he originated a much needed Female Seminary, secured the erection of the main building, and gained for the Institution considerable *eclat*. He did not intend to oppress himself long with such burdensome cares and toils, in addition to the responsibilities of a pastoral charge. So, as soon as it was prosperously under way, with greater wisdom than a certain other personage of whom we wot too well, he gracefully rolled it off, so that it fell

upon the willing and sustaining shoulders of Rev. S. H. SHEPLEY and his most accomplished lady. When they seemed to have borne it long enough, Rev. J. R. HUGHES, of spirit, social, sweet, subdued, carried it on, and did it well until sore domestic trials rendered it too burdensome for him alone, and, in 1867, he obtained relief from it. Since then, fairly poised upon the Atlantean shoulders of Rev. J. JEWETT PARKS, happily aided by a most worthy matron, Mrs. HOMENS, it still has great attractive power, and many dear girls—not nearly so many, however, as is desirable—are attracted to it, kept by attraction in it, and become themselves very attractive; then, in due time, go away with power to attract any single swain susceptible of such sweet magnetic influence. Rev. S. H. SHEPLEY was principal and proprietor from the fall of 1852 till June, 1865. During this period conversions occurred among the pupils every session—often many in a session. Of the graduates, during this period, numbering nearly one hundred, all, with a single exception, were professed disciples of Christ. Rev. J. R. HUGHES was principal and proprietor for two years. Rev. J. J. PARKS has been principal since 1867. It is firmly believed that no other institution, with so little pomp and parade, has done greater good. The original projector still, on the holy Sabbath, gives the weight of his influence over the pupils, to mould their souls in a pious pattern; for their dwelling is “hard by the Synagogue.”

The Church of Blairsville originated with thirty-

three members, of whom Mr. HENRY BARNES alone remains a member in it. The only other of the thirty-three, known to be alive, is Mrs. MARTHA MOORHEAD, of Greensburg, mother of the pastor there. The original elders were MICHAEL CAMPBELL, DANIEL SMITH and JOHN CUNNINGHAM. To these the first accessions were JOHN MCCREA, WM. T. SMITH, SAMUEL MATTHEWS and MATTHIAS LICHTENTHALER; the second, JAS. SPEER, H. A. THOMPSON and MATTHEW GEORGE; the third, JAS. H. FAIR, JOSEPH MOORHEAD, JACOB ZIMMERS and J. M. TURNER; and finally, JOSEPH HENDERSON and JESSE CUNNINGHAM. The deaconate in this church began in 1855. JAS. BAIRD, DAVID LINTNER, J. H. FAIR, SAMUEL KENNEDY, W. A. LOUGHRY, THOS. CAMPBELL and JACOB ZIMMERS, were the first board. The accessions have been JAS. ALEXANDER, E. G. STITT, THOS. HOTHAM, S. M. BELL, SAMUEL BARR, M. H. HOSACK and WM. LINTNER. With no supply and but two pastors, this church has sent forth as ministers, Revs. JESSE M. JAMIESON, D. D., SAMUEL PETTIGREW, W. C. and NELSON H. SMITH, WM. CUNNINGHAM, W. WALLACE MOORHEAD and S. S. GILSON. Favored as this church has been, above almost any other, with many devoted elders, special mention should be made of DANIEL SMITH, JOHN MCCREA, Capt. W. T. SMITH; but, above all, of Judge JOHN CUNNINGHAM. To him none of us has ever seen a superior or even an equal specimen of cheerfulness, geniality and devotion. These graces were the prime colors of a blessed bow, so interblended with all the varying

hues of kindred virtues, that we may pardonably use Virgil's hyperbole, and style the blessed brilliance, "*Mille varios colores!*" In 1870 our kind old "*Alma Mater*" annexed to the name of the pastor of this church two D.'s, that it might better correspond with the length of the "HILL" which it designates. Well might a church so favored, so prospered, so blest, hold, as it did, a trentennial anniversary. Well might it be the place for holding a meeting such as this. What sacred associations are connected with it! What hallowed memories flit and cluster around it! "I, saith the Lord, will be unto her a wall of fire around about, and I will be the glory in the midst of her." [Here was sung with spirit, and standing, the hymn commencing, "Glorious things of thee are spoken."]

Fairfield, another of the five reported to the first Assembly, first obtained supplies October 7th, 1786, and subsequently, with Donegal and Wheatfield, called, but did not obtain, Mr. JAMES HUGHES, April 21st, 1787. As in the case of Salem, the first place of worship was a tent, and near it a *round log cabin*, where the congregation might crowd in, on wet or cold days, and enjoy the benefit of fire in an outside chimney. This was afterwards designated as "the study-house." Both these structures remained till about 1825. As early, perhaps, as 1790, was erected a neat oblong house of hewed logs, three in length, with the centre division projecting three feet outward on each side. A tall pulpit of unpainted pop-

lar, seven steps high in the preacher's division, and five steps in the narrower one in front, for the precenter, or "clark," as he was called, occupied the back projection, and was surrounded on three sides by a paneled quadrangle called "the square." Along the front of it passed the communion aisle, extending between the two end doors, and a short aisle led from the square to the front door in the opposite projection. For a long time the seats were such as each family chose to make for itself, and many of them of hewed timber. About 1815 a few families in three of the corners and in the front projection, got paneled poplar unpainted pews. About 1832 the house was weather-boarded, painted and pewed more regularly. Thus it remained: a cherished memorial of "the olden time," the last of its kind in all this region, till 1867.

Fairfield, with Donegal and Wheatfield, called Mr. GEORGE HILL, grandfather of the present pastor of Blairsville church, April 17th, 1792, four months after he had been licensed. He was ordained and installed at Fairfield, November 13th, of that year. Rev. SAMUEL PORTER preached, and J. POWER gave the charge. Wheatfield ought also to have been reported to the first Assembly. It was situated in what is now Indiana county, midway, perhaps, between Roger's Mill, on the Conemaugh river, and Armagh. Probably it never had a house of worship. If any, it was doubtless an humble one. It was twelve miles distant from the pastor's residence. To reach it, he sometimes swam his horse across the

river, preached and returned home in his wet clothes. Doubtless, exposure like this had much to do with the premature breaking down of his mighty constitution. From this branch he was released April 11, 1798, and gave afterwards two-thirds of his time to Fairfield. For about twenty years Wheatfield was vacant, receiving occasional supplies. After 1818, supplies were sent nearly alternately there and to Armagh, and a few years later always to Armagh. This church, phoenix-like, chanting its own dirge, "I shall die in my nest"—JOB 29: 48—expires. After months of decline and intense suffering, Mr. HILL died, June 9th, 1822. He was a man of large frame and mind; also peculiarly solemn, both in cast of his countenance and in the tones of his voice. His truly reverend visage even now looms up in the vivid mnemographic portraiture of one who only saw him in childhood and boyhood. His voice, "like David's harp of solemn sound," in thoughtful seasons, still rings as an undying echo, and wakes anew the sweetest impressions and emotions of early days. One never-to-be-forgotten occurrence seems sacred above all others. In the chamber of his sufferings, four days before his death, one hand pressed the head of a lad under fourteen years of age, while the other grasped him by the hand—both quivering with an agony of pain, when he devoutly exclaimed, "God bless the son of my dear faithful friend! May the God of his father be his own covenant-keeping God, and make him a minister of Jesus, as the father once desired to be!"

For twenty months after his decease the charge was supplied partly by candidates for settlement. Thus, in March, 1824, came Mr. SAMUEL SWAN, a licentiate then under care of Huntingdon Presbytery. After preaching fourteen sermons, in as many days, in the bounds of Fairfield, Ligonier and Don-egal, he was unanimously called as pastor at the April meeting of Presbytery. With a view to his ordination and installation, an adjourned meeting was appointed at Fairfield for June 16th. By the churches it was observed as a day of fasting and prayer. Only Rev. ROBERT JOHNSTON and A. O. PATTERSON came to the meeting. They felt compelled to act with some degree of irregularity. Though not a quorum of Presbytery, they heard the trial sermon, on Hebrews 10:38. Then a messenger was sent across the Chestnut Ridge, who brought over, on the 17th, Rev. THOS. DAVIS, to whom, with the others, the written sermon was submitted, and approved by them, and the ordination and installation followed. Rev. A. O. PATTERSON preached, and Rev. R. JOHNSTON gave the charge. How great is the evil when Presbyters needlessly absent themselves from adjourned meetings! Mr. SWAN was a most devoted, self-denying, self-sacrificing pastor. His custom was to visit the families in Fairfield one year, and hold district examinations in the other two; and then reverse the order the year following. He taught a large Bible-class on the Sabbath, either in the morning or between the sermons. Few pastors have the happiness to retain

the unbroken, unimpaired confidence and esteem of three congregations as did he, for seventeen and a half years. Becoming seriously crippled, by a limb terribly shivered, and unfitted for the duties of a charge so extended, some change seemed imperative. So it was determined to divide Fairfield into two churches, to constitute one charge, and leave the other two to form another—expecting that the pastor would take his choice. Just at this juncture he went to Johnstown, to assist in communion exercises, and found the pastor there cold in death. Having performed the funeral solemnities and administered the communion, a unanimous call from that church, for his whole services, was soon made out. Similar calls were made out by both divisions of his own charge. As it would have been very difficult for him to decide between the latter two, he submitted the the whole question to Presbytery. Because Johnstown was a much more compact charge than either of the others, he was advised to choose it. October 5th, 1841, he resigned his Valley charge, declined the calls from its two divisions, and accepted that of Johnstown. At the preceding meeting of Presbytery, authority had been given for organizing, in the village of West Fairfield, four miles from the old church, a new church—to be called Union; and, at this meeting, it was reported as done. This, with the mother church, called Rev. JOHN FLEMING, who had previously been a missionary among the Wea Indians. He was installed July 17th, 1843. Rev. DAVID LEWIS preached, S. SWAN charged the pas-

tor, and P. HASSINGER the people. He was released April 15th, 1846. May 4th, 1847, Mr. O. H. MILLER, his successor, was ordained and installed. Rev. GEORGE MORTON preached, A. B. CLARK charged the pastor, and S. M. M'CLUNG the people. He was released October 4th, 1848. July 2d, 1849, his successor, Rev. WILLIAM COLLEDGE, was installed. Rev. S. SWAN preached, N. H. GILLETT charged the pastor, and A. B. CLARK the people. From Fairfield he was dismissed April 13th, 1852. December 13th, 1853, he was succeeded by Mr. J. W. WALKER. At his ordination and installation, Rev. REUBEN LEWIS preached, S. SWAN made the ordaining prayer, R. STEVENSON charged the pastor, and A. B. CLARK the people. During this pastorate the old venerable log house gave way to a neat new brick structure, facing it across the way; which, with very interesting exercises, in which the writer being shut up by drifted snow in the Laurel Hill, was not permitted to engage, Jan. 17th, 1867, was dedicated to the worship of the Triune God. Mr. WALKER, with weakened health, resigned the charge April 28th, 1869, and shortly afterwards removed to West Virginia. The present warm-hearted, feeble-bodied pastor, Rev. WM. CUNNINGHAM, was installed Feb. 15th, 1871. Rev. S. M. DAVIS preached, D. W. TOWNSEND charged the pastor, and Dr. HILL the people. He sorely taxes his constitution that he may do the Master's work. He pleases and instructs by teaching the whole congregation, including visitors, in a general Bible-class. God speed the day when a

practice like this shall pervade all our churches. "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospers."

The elders of this church, so far as remembered, have been JAMES POLLOCK, Esq., JAMES M'CURDY, JAMES STEELE, JAMES GAGEBY, JAMES WILSON, JOHN CALDWELL, ROBERT PIPER, THOS. POLLOCK, JOSEPH OGDEN, JOHN OGDEN, HENRY HARTMAN, JOHN GILMORE, JOHN PHIPPS, WILLIAM ROBB, JOHN LOVE, JOSEPH MENCHER and THOS. P. M'COY. By far the most noted and most note-worthy of them, was Judge THOS. POLLOCK, a man of clear, sound, well-balanced mind, of unquestioned, unassuming piety, to whom, at the public table in Greensburg, Hon. JNO. YOUNG, the President Judge, courteously yielded the precedence, that he might "*duly grace the board of bounty.*" "His children rose up and called him blessed."

One locality in this congregation seems entitled to a passing notice. A brook, beginning with the spring of elder JAMES GAGEBY, and emptying into Hendrick's Creek, two miles distant, was early called "Hypocrite Run," because that every man living on it, with one exception, and he not a Presbyterian, maintained family worship, and took an active part in social prayer, or, "society," as it was called then and there. Every young man, also, in that part of the congregation, took part in these exercises as soon as he joined the communion of the church. The "society," on Thursday evenings passed around from house to house, but, on the vacant Sabbaths, it

was uniformly held at headquarters, in the Irish elder's house—a spot sacred to hallowed memories, although not a vestige of the house now remains. Depth of emotion, and fervor of devotion, such as is seldom seen beyond the duration of a few months, varied but little there, “for full forty years,” the term of one good* man's residence there. Old JOHN MARTIN, of Loyalhanna fame, still weeps, as he describes the happiest experience of his life, on the evening of a communion Sabbath, at “society,” in the house of that same good man, during the first decade of this century. This church has had no

* BLAIRSVILLE, PA., January 29th, 1874.

Rev. A. DONALDSON, D. D.

Dear Sir: In your interesting History of the Churches in Blairsville Presbytery, read before that body yesterday, you very properly mention the prayer-meeting, kept up for so many years, on “Hypocrite Run.” A pardonable modesty, no doubt, led you, however, to omit from that notice the name of the man who, above all others, is entitled to be held in tender and lasting remembrance, as the originator and perpetuator of that prayer-meeting. I mean the name of your own honored father, JAMES DONALDSON.

As pastor for many years of the church of Fairfield, I can testify that to him, pre-eminently, is that honor due. By the steady flame of his ardent piety, was the fire on that altar of prayer kindled; and by it, also, was it kept aglow. It is a fact, the knowledge of which is worth perpetuating, that, uniformly, within a month after any young man in that neighborhood made a profession of religion, JAMES DONALDSON visited him, and kindly and faithfully urged upon him the duty of taking a public part in social prayer. It is believed that, in this matter, his efforts were always successful.

It should be on record, also, that in the work of promoting religion by the prayer-meeting, and other means, your father had a faithful and efficient coadjutor in the person of his excellent brother-in-law, JAMES WILSON: a man largely of kindred spirit with himself.

Faithfully, yours,

SAMUEL SWAN.

stated supply, but seven pastors. Her ministerial sons are Revs. ELISHA M'CURDY, ABRAHAM D. POLLOCK, JAS. WILSON, ALEX. DONALDSON, GEO. HILL, W. W. WOODEND, W. M. DONALDSON, and JOHN P. KENNEDY—all, except the first, in the pastorate of Father SWAN. Since his day, she seems as barren and as hopeless as good Naomi of old.

Donegal, the last of the primitive five, obtained, April 25th, 1785, Rev. JAS. POWER to supply one day. With Fairfield and Wheatfield, April 21st, 1787, it called, unsuccessfully, Rev. JAS. HUGHES. Rev. GEO. HILL, as stated in the case of Fairfield, became its first pastor, April 17th, 1792, giving it, for six years, one-fourth of his time, and then one-third, till October 22d, 1817. At this time, without authority from Presbytery, he ceased his labors there. Of this the church complained to Presbytery, which declared, emphatically, that he ought not to have done so. He then tendered his resignation, and was released—giving afterwards to Ligonier the portion of time thus disengaged. For over six years Donegal had occasional supplies, until June 17th, 1824, as already stated, it obtained Rev. SWAN—than whom no other man ever held so high a place in their confidence, esteem, and tender love. October 5th, 1841, he resigned. From this time, with Ligonier, it became a separate charge, and received, as pastor, Mr. A. B. CLARK, who was there ordained and installed, January 26th, 1842. Rev. GEO. HILL preached, A. DONALDSON charged

the pastor, and P. HASSINGER, the people. This acceptable pastor was released October 22d, 1851. May 31st, 1853, his successor, Rev. D. HARBISON, was installed, Rev. GEO. HILL again preached, S. SWAN charged the pastor, and R. LEWIS the people. He, too, was acceptable and useful, but resigned October 3d, 1855. June 3d, 1856, his successor, Mr. JNO. ALLEN BROWN, was ordained and installed. Rev. S. H. SHEPLEY preached, N. H. GILLETT charged the pastor, and R. STEVENSON the people. Acceptable as his predecessors, he resigned October 21st, 1859. June 8th, 1860, he was succeeded by Rev. R. STEVENSON. At the installation, Rev. S. H. SHEPLEY again preached, Dr. SMITH charged the pastor, and J. W. WALKER the people. Donegal township being divided, and this church being in the new organization, changed its name, by leave of Presbytery, to Pleasant Grove in this pastorate. The labors of Brother STEVENSON here were blessed, but he resigned the charge, October 18th, 1871. October 29th, 1872, the present pastor, Mr. E. G. M'KINLEY, was ordained and installed, at Ligonier. Rev. D. W. TOWNSEND preached, W. CUNNINGHAM charged the pastor, and T. R. EWING the people. This church has had no stated supply, seven pastors, but never produced a minister. Among all its elders, one noble, old, godly man, Father ROBERT CAMPBELL; was greatly pre-eminent. He attended all the communions in the charge; frequently, also, in surrounding charges, even when, as he once said, in order to do so, he had to "fight with the devil, and

a buckwheat field ready to be harvested; and, at last, only gained the victory, by running off, and leaving them both together." Not merely his presence, on such occasions, is to be noticed, but chiefly his influence. Before the pastor's arrival, he would not allow the congregation, either in or outside of the house, to be unemployed. He would either sing or pray, or call on some one else to do so, generally dropping a weighty thought, pungent remark, or brief exhortation. He seldom spoke five sentences at a time. His very soul would sing. He had no stereotyped prayer, but talked familiarly, but reverently, to God, as a child pleading simply with a father. Everything he uttered was full of pith, piety and power. Few men, with words so simple and commonplace, could make so much impression. In imitation of the Master, "he went about doing good." Rarely could he afford to lodge with Christians, if godless men lived near. These he would visit, and with them read the Bible, talk and pray. If he lodged with professors, he would "provoke them to love and good works." Take a specimen: Presbytery sits at Ligonier—the last meeting he ever attended. In an elder's house he leads the morning worship. Reading 1 John 4th, when he reaches the verse, "Beloved, if God so loved us, we ought also to love one another," he pauses a moment, then brightly smiling, says: "The Bible is the very best book in the world, because it gives us such strong reasoning." Reading it over again, with living emphasis, he adds, in tones defying a negative; "Was

ever reasoning so strong as that?" Passing on, "There is no fear in love, but perfect love casteth out fear." In sad and lowered tones, he says, "I haven't got that far yet." Then pronouncing the sweet words, "We love him because he first loved us," in accents of heavenly ardor, and with a smile, which some of us hope to recognize in heaven, he says, "*I love that verse!*"

Donegal is regarded as exemplifying a sentiment and illustrating a theory of Biologists. They maintain that affectionate, tender, frequent and prolonged intercourse, between different persons, tends to induce a similarity of appearance, attitude, movement, face and features among them. Thus, a husband and wife, who at first have no noticeable resemblance to each other, after years of happy wedded life, grow gradually like each other, and seem as if they had been kindred born. The philosophy is this: Frequent, free flow of feeling, in a social, lively way, as a great chemical life-power, predisposes the receptive capacity of our nature to take impressions. Just then the sun-light of the happy faces of fellow-beings beaming brightly upon us, leaves on our own features in photograph, more or less noticeably, the impress and imprint of theirs; while they in turn, by reciprocal emotion, carry away the "image and superscription" of ourselves. Thus whole communities, in some cases, are assimilated and may be readily recognized by their common likeness. *Donegal* in "the olden time" was eminently, notoriously

characterized by the freest kind of frequent social intercourse. It was so indulged as to bring their whole being into a very glow of warmth and life. Beyond controversy they did wondrously assimilate to a commonness, a oneness of feature and expression, which no observer could fail to notice. To such a degree did this occur that, in surrounding localities, it was a common thing to hear the remark: "I cannot tell who he is, but I know he is a Donegalian." Even at the distance of a day's journey from their native social homes, have they been recognized as Donegalians, from their manifest peculiarity of face, features and style of speech. Oh! that this wondrous susceptibility had, with suitable frequency and sympathy, been subjected to the countenance of Father CAMPBELL, when glowing, like that of Moses, from close communion with his God, so as to carry abroad for the benefit of others, and hand down for the benefit of posterity, the blessed features and expression of his spiritual life! This sentiment and theory is also sustained in the Word of God. "We all, with open face beholding, as in a glass, the glory of God, are changed into the same image, from glory to glory, even as by the Spirit of the Lord!"

Ligonier should be described in its connection with Fairfield and Donegal, although organized later than some others. In "Old Redstone" it is erroneously represented as organized about 1798, to get the portion of Mr. HILL'S time withdrawn from

Wheatfield. The first notice of it on the Presbyterian records is October 22d, 1817, when Mr. HILL having withdrawn from Donegal and begun to preach at Ligonier, by direction of Presbytery, resigned the old charge and accepted a joint call from Fairfield and Ligonier, and over the charge, thus modified, was installed November 3d, Tuesday, 1818. Rev. WM. SPEER preached, R. LEE charged the pastor, and JOHN ROSS the people. At his decease, four years later, Donegal inquired of the Presbytery whether Ligonier should any longer be considered a separate church. April 6th, 1823, Presbytery directed the two churches to settle this question between themselves, and it was decided in the affirmative. At the installation of Rev. S. SWAN, June 17th, 1824, it obtained nominally one-fourth of his pastoral labors. But during the larger part of seventeen years, on every alternate Sabbath, he preached one discourse in Donegal and another in Ligonier; or, occasionally in Laughlinstown, belonging to the same church. Thus each of these churches had virtually half time services. After the resignation of Mr. SWAN, October 5th, 1841, Donegal and Ligonier constituted a full charge. Revs. A. B. CLARK, DAVID HARBISON, J. A. BROWN, ROSS STEVENSON and E. G. M'KINLEY, were the pastors for the times respectively, as stated in the case of Donegal. The last named still continues in the charge. Among the elders, THOS. WILSON, JOHN McCONAUGHEY and Dr. JOHNSON MILLER may be mentioned. JOHN McCONAUGHEY, Jr., son of the

elder, is the only ministerial son of this church, which has had seven pastors.

Armagh, as stated in the case of *Fairfield*, may be regarded as a continuance of *Wheatfield*, and so dating its origin back as far as October 7th, 1786. The *Phoenix* arises from its ashes, caroling in joyous notes, "I shall multiply my days as the sand." Job 29:18. Probably, however, it had a sort of re-organization, such as was then common, about 1820. For a number of years supplies had been sent about alternately to each place. Soon after the last mentioned date they were sent exclusively to *Armagh*. Mr. J. H. KIRKPATRICK was ordained and installed at *Armagh*, December 13th, 1826. Rev. S. SWAN preached, and DAVID BARCLAY gave the charge. *Harmony* church had half of his labors. From *Armagh* he was released October 3d, 1833. Afterwards it was statedly supplied by Rev. S. H. TERRY, pastor at *Johnstown*, for half time, from June 9th, 1835, till October 6th, 1840, when all his time was given to *Johnstown*. Then for four and a half years it had occasional supplies. Rev. S. SWAN, pastor at *Johnstown*, then supplied statedly, until May 22d, 1846, when, for half time, he was installed as pastor; Rev. A. DONALDSON preached, Rev. R. JOHNSTON charged the pastor, and G. HILL the people. He resigned the charge April 13th, 1855, and removed to Northern Illinois, where he supplied at various points until June, 1871, when he came back to reside in *Blairsville* and enjoy "the Saint's

Rest," as much as one can *rest* who determines to "do good to all men as he has opportunity, especially to those who are of the household of faith." April 15th, 1857, Armagh, in connection with Centerville, obtained as stated supply, Rev. ROSS STEVENSON, who continued in that relation about two years, doing a great work for the Master. January 16th, 1861, Rev. O. H. MILLER was installed as pastor at Armagh, in connection with Centerville. Rev. D. HARBISON preached, B. L. AGNEW charged the pastor, and J. W. WALKER the people. He was released June 17th, 1863. December 2d, Friday, 1867, Rev. G. W. SHAEFFER was installed over the same charge: Rev. S. H. SHEPLEY preached, G. HILL charged the pastor, and J. A. MARSHALL the people. Two or three years ago spirits arose, akin to "Banquo's ghost, which would not down," and he demitted the charge Oct. 7th, 1873. Rev. D. L. DICKEY is now supplying there and may be called as pastor. "Search and look, for out of" Armagh "ariseth no prophet," although it has had three stated supplies and four pastors under its present name, five being regarded as a continuance of Wheatfield.

Congruity first asked supplies July 31st, 1789, two months after the organization of the General Assembly. Sept. 22d, 1790, Mr. SAMUEL PORTER, at the same time with Mr. JOHN M'PHERRIN, was ordained at a tent on JAS. M'KEE'S farm, and installed as pastor of Congruity, with Poke Run, as

already described. From April 11th, 1798, it enjoyed his entire labors, on a salary of "£120 per annum, one half in merchantable wheat, at five shillings per bushel, and the remainder in cash," until his death Sept. 22d, 1825, in the 66th year of his age. Towards the close of this period increasing infirmities constrained him to sit while he preached. At that time and place age, and even great infirmity, were not criminal and unbearable in a pastor. Even then, by reproof, rebuke and sarcasm he would wilt and wither the dancers and other carousers in his charge, in a way that would be a wonder now to hear. His preaching was plain, pointed, powerful, characterized by forms of expression such as were used in daily life. "Therefore the common people heard him gladly." Specimens of his style, so far as they could be committed to paper, may be seen in his "Discourses and Dialogues," published by Dr. ELLIOTT, in 1853.

Mr. SAMUEL M'FARREN succeeded him, and was ordained and installed Oct. 3d, 1827. Rev. S. SWAN preached and W. SPEER gave the charge. To a very worthy minister he was a still more worthy successor. As a citizen, a husband, a father, a preacher and presbyter he quietly but powerfully exerted an influence unequalled in his day. Congruity was "willing to rejoice in his light." Honorary D. D.'s were never more worthily assigned than in 1848, when appended to his name. His unassuming and successful pastorate extended over forty-two years. Jan. 11th, 1870, he resigned the

charge, when, in the judgment of many persons, he seemed competent to serve it well for many more years. "His eye was dimmed and his natural force abated" but little. For three months more he steadily supplied the church. Then, having removed to Blairsville, he gave occasional aid to brethren around. August 1st, of the same year, after an illness of only four days, at the Master's call, he was raised to enjoy "the Saint's everlasting rest."

At Congruity he was succeeded by Mr. W. J. BOLLMAN, who was ordained and installed June 3d, Tuesday, 1870. Rev. D. W. TOWNSEND preached, G. M. SPARGROVE charged the pastor, and Dr. M'FARREN the people. Without any apparent adequate cause, he resigned the charge Oct. 2d, 1872. Oct. 7th, 1873, Rev. WM. B. CRAIG, from Carlisle Presbytery, having been called in April, was installed. Rev. W. W. MOORHEAD preached, Rev. R. CAROTHERS charged the pastor, and Rev. W. F. KEAN the people. He is not only unassuming like Dr. M'FARREN, but even excessively shy and retiring. This church has raised a larger family of ministerial sons than any other in the Presbytery. Revs. SAMUEL PORTER, Jr., W. K. MARSHALL, D. D., EDWARD R. GEARY, D. D., A. CRAIG M'CLELLAND, WILLIAM EDGAR, JOHN STEELE, WM. F. KEAN, LAZARUS B. SHRYOCK, SAMUEL P. BOLLMAN, JOHN MOLTON JONES, DAVID L. DICKEY—eleven, and has had four pastors with one stated supply. Also JOHN F. KEAN and SAMUEL P. MARSHALL, the former soon after licensure, and the latter when just

ready for it, were called from work to rest. May not this worthy mother look over them and say, "These are my jewels."

The first elders were THOS. ARMSTRONG, WM. FREEMAN, JAS. M'KEE, JOHN SHIELDS and JOHN COCHRAN. The first accessions were, JOHN MOORE, JOHN WOODS, HUGH McCLARREN and DAVID BUCHANAN. The second, ROB'T SHIELDS and JOHN RALSTON. The third, JOHN DICKEY, WM. ARMSTRONG and BENJAMIN ALLSWORTH. The fourth, JOHN STEELE, WM. MARSHALL and JOHN L. ADAIR. The fifth, WM. RALSTON, EPHRIAM A. ROBINSON and ROBERT RAINEY. The sixth, THOS. M'QUAIDE, JOHN MOORE and WM. CRAIG. The seventh, JOSEPH COOK. The eighth, THOS. W. McCONNELL, THOS. HUMES, JOHN MARSHALL and JOSEPH REED. The ninth, JAS. SLOAN, DAVID McCONNELL, JAS. M. SHIELDS and HENRY ROBINSON. The tenth, GEORGE KIRKER and HENRY M. JONES. This list was reported by Dr. M'FARREN, in a "Harvest Home" address, Aug. 20th, 1867. Of these elders, THOS. ARMSTRONG had a soul full of devotion, abounded in prayer, perhaps super abounded, at times, so that members of his family felt constrained to slip away to business leaving him on his knees. Also he had a mind full of simplicity, and planted his potatoes, without fence, away out in the woods, where he thought, erroneously, that pigs would not find them. WM. MARSHALL, father of W. K., D. D., and SAM'L P., was famed as a treasurer, whose simple requirement constrained subscribers always to pay their

stipend on week days of the quarterly communions. JOHN STEELE, uncle of the minister, in a scarce season, having grain to sell, asked an applicant for it, "have you money, Robert?" receiving an affirmative reply, said, "well go somewhere else and buy, I will keep mine for those who have no money." Kind for a bachelor! "He that withholdeth corn, the people shall curse him, but blessings shall be upon the head of him that selleth it."

Murraysville, in a town of the same name, laid out by JEREMIAH MURRAY, who, on leaving the Emerald Isle, had dropped a patronymic Mc from his name, owed its origin largely to this man, and gratefully says: "He loveth our nation, and hath built us a synagogue," a good house in which the organization of the church was effected by Rev. FRANCIS LAIRD, in the summer of 1830. He was appointed to this office by Redstone Presbytery, April 6th, 1830, and to Blairsville Presbytery, at its first meeting, November 16th of that year, he reported as done, without mentioning the date. The original members were forty-nine—chiefly from Plum Creek church. Rev. F. LAIRD, at the same meeting of Presbytery, asked leave to resign his charge of Poke Run and Plum Creek, which was granted, April 5th, 1831; when he was called, for all his time, both to Poke Run and to Murraysville. He retained the calls for six months, supplying, meanwhile, statedly, both churches. Then, declining the call from Poke Run, and accept-

ing that from Murraysville, he was installed October 19th, 1831. Rev. W. HUGHES was appointed to preach, and J. GRAHAM to deliver the charge. But no record was made of the work as done. Within four years the house of worship was enlarged; and, three years later, it was superseded by a new brick edifice. This church, like that of Father PORTER'S, retained and sustained its pastor when far advanced in years. Feeling his infirmities increasing, he resigned June 19th, 1850; and April 6th, 1851, he was released from earth, in the 87th year of his age—the fifty-fourth of his ministry—all of which had been enjoyed by this people, as part of his first charge. Sept. 2d, 1851, Rev. L. L. CONRAD was installed over this church and Cross Roads. Rev. D. KIRKPATRICK presided, and charged the pastor, J. M. HASTINGS preached, and T. S. LEASON charged the people. He was released April 12th, 1853. May 22d, 1854, Rev. WM. EDGAR was installed for full time. Rev. JAMES C. CARSON preached, Dr. M'FARREN charged the pastor, and S. M. M'CLUNG the people. April 11th, 1860, he was released, for half-time, that he might give that portion to Harrison City, where, as an outpost, he had often preached. From the whole charge he was released Oct. 18th, 1865. His duties were faithfully and laboriously performed, as his successor testifies. The present pastor, Rev. G. M. SPARGROVE, began his labors as stated supply, April, 1866. In the latter half of the second year, a cheering time of revival brought about fifty persons, at once, into the com-

munion of the church. Such an impetus was given to Christian zeal and activity, that a people who, before, had been contented with half-time, at a salary of \$200, or \$300, secured him as pastor for full time, at a salary of \$1,000. May 14th, 1868, he was installed. Rev. J. A. MARSHALL preached, ROBT. CAROTHERS charged the pastor, and S. M. HENDERSON the people. He finds the people still "warm-hearted, and ready to move in the path of duty." Both in the increase of the church, and in the origination of a select school, his labors have been greatly blessed. In 1869, the brick house, in which, from 1840, they had worshiped, became too strait for them, and in its stead they erected a more imposing one of two stories. The audience-room above was completed in the spring of 1871, and the basement later in the year. In May, 1873, a tornado carried off a large part of the roof, and greatly damaged the ceiling and other parts of the edifice. But it is fully repaired, and looks as well as before. The whole cost was about \$15,000. Neighboring congregations aided them about to the amount of \$400. Within eight years the membership has increased about from 170 to 270. Elders: JOHN BEACOM was ordained March, 1831, and dismissed April, 1832. JOHN TILLBROOK, ordained March, 1831, dismissed Sept. 22d, 1842. JOHN CURRY, ordained Sept., 1831, died March 13th, 1849. DANL. KIESTER, ordained Feb. 9th, 1832, died, 1856. ZACHARIAH G. STEWART, M. D., ordained Feb. 9th, 1832, died August 30th, 1863.

JACOB DIBLE, from Plum Creek, installed Feb. 9th, 1832, died April 9th, 1872, aged ninety-two years—had been an elder sixty years. JOHN HUMES, ordained Feb. 24th, 1839, died May 27th, 1869. WM. KIRKER, ordained Feb. 24, 1839, dismissed Nov. 27, 1852. DANL. SHAW, ordained Sept. 20th, 1846, died July 25th, 1856. JOSEPH MILLER, ordained Sept. 20th, 1846, died Sept. 5th, 1862. JOHN HAYMAKER, ordained Sept. 20th, 1846. DAVID KIESTER, ordained June 4th, 1859. JOS. HAY, ordained June 4th, 1859. GEO. KIRKER, ordained June 4th, 1859, dismissed June 5th, 1865. WM. MEANOR, ordained June 4th, 1859, died Dec. 22d, 1873. JAMES G. HUMES, GEO. F. DIBLE, F. L. STEWART, and A. C. M'CUTCHEON, all ordained April 11th, 1869. This church has had two stated supplies, and four pastors, and has sent forth as ministers, Revs. O. H. MILLER, J. J. BEACOM and R. L. STEWART, all sons of worthy elders.

Johnstown, where an independent church had a brief previous existence, was first supplied with Presbyterian preaching, Oct. 1st, 1830, by Rev. SHADRACH HOWELL TERRY, of Redstone Presbytery. By consent of both Presbyteries, he began, Aug. 1st, 1832, to supply, statedly, there, one-fourth of his time. December 24th of that year, Rev. SAMUEL SWAN organized a Presbyterian church, consisting of thirteen members, with SHEPLEY PRIESTLEY, JAMES BROWN and WM. GRAHAM, as elders. May 4th, 1835, Mr. TERRY became a member of

Blairsville Presbytery; and having accepted a call for half-time, as pastor of this church, he was installed Nov. 13th, of the same year. Rev. D. LEWIS preached, T. DAVIS charged the pastor, and S. SWAN the people; the other half of his time was given to Armagh, as supply. During the summer, a commodious brick house of worship was erected, and first occupied on Christmas day—the beginning of a communion season. Mr. TERRY's health failing, he gradually diminished his labors at Armagh, until Oct. 6th, 1840, when Johnstown secured all his time. This church being noticed to be in the territory of Huntingdon Presbytery, and Synod of Philadelphia, this Presbytery requested the General Assembly of 1839 to change the line of Synods, so as to place all Cambria County in the Synod of Pittsburgh, and this Presbytery, which was done.

On the night of Wednesday, May 26th, 1841, Mr. TERRY was attacked with bilious pleurisy, which terminated his life and labors June 3d, in the forty-sixth year of his age. Rev. S. SWAN, being there to assist at a communion, preached a funeral sermon from Rev. 14: 13. The salary was continued for six months, and a sandstone monument erected over his remains by the congregation. It is now much defaced by time. The communion on that occasion was administered by Mr. SWAN, and for him a call was moderated by Rev. D. KIRKPATRICK, August 16th, accepted Oct. 5th, and his installation as pastor occurred Nov. 9th, of the same year. Rev. A.

TORRANCE preached from Phillippians 1: 17, P. HASSINGER charged the pastor, and R. JOHNSTON the people. He was released, for half-time, in 1845. The relation was dissolved April 18th, 1852; Rev. ROSS STEVENSON succeeded him, and was installed Jan. 12th, 1853, at a meeting of Presbytery there. Rev. REUBEN LEWIS preached from 2 Cor. 5: 11, S. SWAN charged the pastor, and A. B. CLARK the people. His labors had commenced three months before, and were very successful. He was released April 15th, 1857. Feb. 18th, 1858, Rev. B. L. AGNEW was installed, as his successor, also, at a meeting of Presbytery. Rev. N. H. GILLETT preached, A. TORRANCE charged the pastor, and D. HARBISON the people. From Dec., 1861, till April, 1862, he acted as chaplain in the Union army, at Beaufort, S. C. His pulpit was supplied by Rev. W. A. FLEMING, of Peoria Presbytery. The last sermon was preached in the old church August 23d, 1863. The people worshiped in the town-hall for a time, and then in the Methodist Episcopal church, during the erection of the present superior edifice. Its basement was opened for service, Sept. 3d, 1865, and the whole building dedicated to the worship of God, April, 1866. The text of Dr. HOWARD's dedication sermon was, "Ye shall reverence my sanctuary." The salary of Mr. TERRY was \$400; that of Mr. SWAN, \$500. Mr. STEVENSON's was first \$500, and then \$600. Mr. AGNEW's was first \$800, then \$1,000, and finally \$1,200. He resigned the charge Oct. 18th, 1869. During the same month

a call was made out for Rev. W. A. FLEMING, at a salary of \$1,500, which he accepted, and began his labors in December, but was not installed until June 3d, 1868; when Rev. GEORGE HILL preached, J. DAVIS charged the pastor, and G. W. SHAEFFER the people. During his pastorate thus far, the congregation paid off a debt of \$5,600, and made repairs to the amount \$500 or \$600. In spirituality the church has fluctuated, but at present a pleasing interest in divine things prevails. To the session were added: SMITH AGNEW, father of the late pastor; SAM'L DOUGLASS and SAM'L KENNEDY, ordained and installed July 26th, 1835. April 26th, 1839, HENRY KRATZER and MOSES CANNON; with others, at later dates, who have not been reported. The church has had one stated supply, and five pastors, but never produced a minister. Rev. W. A. FLEMING, March 12th, 1874, was released from Johnstown, being called to Grand Rapids, Michigan.

Cross Roads, after nearly two years of opposition from neighboring churches, during which time it was preparing a substantial stone house of worship, was organized May 6th, 1836, by Revs. F. LAIRD and J. GRAHAM, with forty-seven members and four elders. Of these, ANDREW MELLON and HUGH CAVETT were ordained and installed. CHARLES CAROTHERS, and ROBERT CAROTHERS his son, having held the office in Beulah, were here installed. MELLON ceased to act in 1841, and in 1846 CAVETT was dismissed. Eleven years and two days from the organ-

ization, CHAS. CAROTHERS died, in the seventy-ninth year of his age. The writer spent a Sabbath in the same house with him, when first going to college, and was deeply impressed with his pious spirit, and his ripeness for a better world. He it was, mainly, that secured the organization of Cross Roads. He also contributed most largely to the church erection, as well as to pastoral support. He was an earnest, godly man, and *loved* the Church of Christ. He was a pillar in Cross Roads, a wise and safe counselor, whose place has never been filled. ROBERT CAROTHERS died May 21st, 1853, in the sixty-third year of his age. Many of us remember the dreary night we spent together in the station-house at Johnstown, five years before his death, waiting for a train which did not come till day-light. His loss of sleep, and cold contracted then, seem to have induced the disease that terminated his godly life. The church lay near his heart, also. He was willing to make any sacrifice for the harmony and interest of Christ's kingdom. As the last of the original elders, he was a leader in managing all the affairs of the church. Of father and son it may well be said, "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." According to divine requirement they were "blameless, sober, of good behavior, given to hospitality, apt to teach, not given to wine, not greedy of filthy lucre, ruling well their own houses, having their children in subjection with all gravity, and having a good report of them

which are without." But eight of the original members remain.

The following persons also served as elders in this church, viz: JACOB DIBLE, WILLIAM TILBROOK, HUGH DUNNING, W. N. HAYMAKER, H. M. COON, WILLIAM KIRKER, D. S. CAROTHERS, Dr. JOHN EDGAR, JAMES ARMSTRONG, JOSEPH SIMPSON, WILLIAM DUNNING, JOSEPH TILBROOK and WILLIAM CUNNINGHAM.

June 20th, 1837, the first pastor, Rev. SAM'L M. M'CLUNG, was installed, (in connection with Plum Creek,) for half time. Rev. J. GRAHAM preached, F. LAIRD charged the pastor, and S. M'FARREN the people. He was released June 19th, 1850. Sept. 17th, 1851, Rev. L. L. CONRAD was installed for half time, Murraysville getting the other half. Rev. D. KIRKPATRICK preached, J. M. HASTINGS charged the pastor, and T. S. LEASON the people. He was released April 2d, 1853. Rev. ANDREW VIRTUE was installed for full time Aug. 22d, of the same year. Rev. J. C. CARSON preached, S. M. M'CLUNG charged the pastor, and A. TORRANCE the people. He was released Jan. 3d, 1860. Jan. 21st, 1862, Rev. S. M. M'CLUNG was reinstalled. Rev. N. H. GILLETT preached, WM. EDGAR charged the pastor, and A. H. MILLER the people. He was released Oct. 3d, 1865. Dec. 18th, 1866, the present pastor, Rev. ROBT. CAROTHERS, was installed. Rev. T. M. BROWN preached, Dr. SMITH charged the pastor, and B. L. AGNEW the people. He was the only minister raised in this church, which has had

five pastors. He is a grandson of elder CHARLES, and son of elder ROBERT CAROTHERS. A prophet can have honor in his own country and in his own house. "The mercy of the Lord is from everlasting to everlasting upon those that fear him, and his righteousness unto children's children, to such as keep his covenant, and to those that remember his commandments to do them." The present session of the church consists of HIRAM M'DOWELL, Z. W. ABER and JAS. CAROTHERS. This last name recalls the fulfillment of God's promise. "Instead of thy fathers, shall be thy children, whom thou mayest make princes in all the earth." "Let the house of Aaron now say, that his mercy endureth forever!"

New Alexandria applied for organization October 4th, 1836. It was granted the following April, and effected by Revs. T. DAVIS and SAMUEL M'FARREN, May 4th, 1837. It consisted of seventy-one members, chiefly from Congruity, and five elders—of whom, June 17th, JAMES SHIELDS and WILLIAM TAYLOR were ordained, and, along with ROBERT RAINEY, Esq., JOSEPH COOK and SMITH AGNEW, installed by the same committee. At this time, twenty-six additional members were received, and to the whole ninety-seven members the Lord's Supper was administered on the Sabbath following. Presbytery held its October meeting in New Alexandria, when a call was presented for Rev. DAVID KIRKPATRICK, and a remonstrance against it by a respectable minority, who did not wish, in their

public worship, to be restricted to the Scotch version of the Psalms. Mr. KIRKPATRICK having intimated that, in the circumstances, he could not accept the call, it was returned to the congregation. Rev. ADAM TORRANCE, who had been licensed by this Presbytery, and then had labored six years in Ohio, having returned in ill health, being present as a corresponding member at that meeting, in the evening preached, by invitation. The church obtained leave to secure him till Spring, as stated supply, then gave him a unanimous call to be their pastor. At his installation, June 13th, 1838, Rev. WATSON HUGHES preached, and T. DAVIS gave the charge. For thirty years—humbly, earnestly and successfully, he discharged his pastoral duties to “the flock of God, over which the Holy Ghost had made him an overseer.” And this was done, too, under the pressure of a kind and degree of suffering with which few others have been tried, and with which few can fully sympathize. The head, that studied for the benefit of others, was often ready to burst with an anguish of suffering.

Towards the close of this period, he and his people, jointly, gave a display of patriotic zeal that claims a passing notice. They, for the time, consented to forego his faithful services; and he, as a sexagenarian, encountered all the discomforts of camp, the trials of march, the perils of the battle field, and the miasma of the swamps and hospitals, to act as chaplain of the Eleventh Regiment of the Pennsylvania Reserve Corps. The consent of his people

being obtained on Sabbath, he joined his regiment on Monday, at Camp Wright, for a service of a few months. Then, after the second Bull Run battle, the officers of the regiment, by a unanimous vote, invited him to return and abide with them as chaplain. He said to his congregation: "with your consent to my absence, *I will go.*" *Unico homine contradicente*, they unanimously responded: "Go!" After an absence of fourteen and a half months, they cordially welcomed his return, and accepted his pastoral labors as in former years. He gratefully says: "My treatment by the congregation was kind, affectionate and forbearing. This was rendered more evident by the fact that I was often and much afflicted, unable to attend to ministerial duties. During one whole year I preached but *three times*, and during another year only about one-third of the Sabbaths. At such times the congregation not only manifested their sympathy with me, and patiently endured the privation of my labors among them, but once and again placed means at my disposal for employing and compensating supplies for the pulpit. On many occasions was I made the recipient of generous donations, which, for the kind feeling they represented, and the material aid they afforded, greatly encouraged and strengthened me in my labors and trials." An instance of their generous kindness, since the close of his pastorate, this Presbytery should not, cannot, forget. In June, 1872, in the presence of this body, and its favored visitors, at the close of sweetly solemn Presbyterianial commu-

nion exercises, he had a special call to say: "I rejoice in the Lord greatly that now your care of me hath flourished again, wherein ye were also careful, but ye lacked opportunity." But they created one, and improved it well. Surprised and overwhelmed by generous gifts from brother Presbyters, absent members and present members of his late charge, the hoary-headed—not then aching headed—ex-pastor was constrained to say with deep emotion: "I have all and abound, I am full, having received the things from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God. But my God shall supply all your need, according to his riches in glory, by Christ Jesus!"

During the first part of his pastoral work—intemperance, profanity and impurity were fearfully prevalent, but discipline was administered more faithfully, perhaps, than is common in our churches, and such crimes almost disappeared in the latter half. March 9th, 1855, all the elders, by agreement, submitted their office to the members—two of them, on account of age, declining a re-election. One being left out, two were re-elected, and with them, six others were introduced into the office. This procedure resulted very happily for the harmony of the church. From exposure during his chaplaincy, the health of good Brother TORRANCE failed more seriously in 1866, and constrained him to resign the charge April 23d, 1867. Mr. THOMPSON R. EWING, having supplied the pulpit three or four times, was unanimously called to be their second pastor. He was ordained and

installed April 30th, 1868. Rev. W. A. FLEMING preached, Dr. M'FARREN charged the pastor, and A. TORRANCE the people. The experience gained by brother EWING, in a prolonged service for the Christian Commission, added greatly to his qualifications for an energetic, efficient and successful pastorate. Long and happily may it last!

To the first elders have been added JOHN HOSACK, MICHAEL M'GINLEY, MOORHEAD EDGAR, JAMES WALLACE, JAMES M. SHIELDS, WILLIAM TRIMBLE, ISAAC PARR HENRY, JOHN MOURER, BENJAMIN K. CRAIG, WILLIAM WALLACE, JOHN C. CRAIG, Dr. J. W. RUGH and ——— SIMPSON. The last four, with J. M. SHIELDS, are the present session. This church having had but two pastors, has raised four ministers: Revs. MOORHEAD EDGAR, T. FREEMAN WALLACE, T. DAVIS WALLACE, and ROB ROY M'GREGOR M'NULTY. The two WALLACES were sons of one elder and brothers of another. The elder of them married Miss MARTHA TORRANCE, daughter of the first pastor, and they have been doing very efficient missionary work at Bogota, South America, for twelve years; where they have been aided, for six years, by Miss KATE M'FARREN, daughter of the late venerable pastor of Congruity.

Union was organized June 2d, 1841, with forty-six members, all set off from Fairfield, to make, with it, a full charge. After the resignation of Rev. S. SWAN, October 5th, of that year, it has had the same pastors that served Fairfield, and for the same

respective times, with one exception. Owing to the existence of difficulties, Rev. W. COLLEDGE was dismissed from this church, nine months before his release from Fairfield. He being excepted, all the pastors have resided in the village of West Fairfield, where this church is located. JOSEPH KENNEDY, now in Missouri, Dr. JAMES M. TAYLOR, and WILLIAM PEOPLES, Esq., may be specially mentioned among its elders. Having had five pastors, it never produced a minister.

Parnassus was organized May 18th, 1842, by Revs. JAMES GRAHAM and S. M. McCLUNG, with JOHN W. LOGAN, its only elder. It had occasional supplies for eight years. Rev. S. M. McCLUNG was installed its first pastor October 10th, 1850. Rev. C. B. BRISTOL preached, D. KIRKPATRICK charged the pastor, and JAMES M. HASTINGS the people. He was released June 24th, 1857. October 6th, 1858, Mr. D. W. TOWNSEND was ordained and installed. Rev. ROBERT M'MILLAN preached from 1 Cor. 1: 21, Dr. DONALDSON presided, proposed the constitutional questions, made the ordaining prayer and charged the pastor, and R. M'MILLAN the people. He was released June 25th, 1867. December 29th, 1868, Rev. J. P. KENNEDY was installed; Rev. J. D. MOORHEAD preached, W. W. WOODEND proposed the questions, D. J. IRWIN charged the pastor, and J. E. CARUTHERS the people. From its situation, this church, as well as Plum Creek and Pine Run, were placed by reconstruction, in 1870,

under care of Blairsville Presbytery. Having had three pastors, after a long vacancy, it has produced no minister.

Pine Run was organized by Revs. D. KIRKPATRICK and C. B. BRISTOL, with fifty-five members, and four elders. It was reported to Presbytery April 13th, 1847, without stating the date when it was done. For some months it was statedly supplied by Mr. ANDREW M'ELWAIN, when greatly to the regret of this people, he was sent to missionate on the Allegheny mountains. After this it was occasionally supplied until the last Tuesday of Jan., 1851, when Rev. T. S. LEASON was installed its first pastor, for half time. Rev. L. M. GROVES preached, S. M. McCLUNG charged the pastor, and C. B. BRISTOL the people. His pastorate was very successful. He was released Jan. 10th, 1855. During a vacancy of two years it depended on occasional supplies. Aug. 25th, 1857, Mr. ROB'T M'MILLAN, grandson of Dr. M'MILLAN, patriarch of Presbyterianism in Western Pennsylvania, being ordained at Warren, was, for half time, installed over Pine Run. Rev. JOHN STARKE preached from 2 Thess. 3: 1, S. M. McCLUNG made the ordaining prayer, T. S. LEASON charged the pastor, and W. W. WOODEND the people. The labors of this humble, faithful, godly man, both publicly and from house to house, were so highly prized that, for a year after he was disabled from pulpit services, they would not allow his resignation. They only consented when all hope

of his recovery was lost, and he was released April 13th, 1864. Dec. 28th, 1864, Mr. JOHN ORR, also ordained at Warren, was installed for half time over Pine Run. Rev. T. D. EWING preached from Mark 15: 16, Rev. J. M. JONES presided, proposed the constitutional questions and made the ordaining prayer, F. ORR charged the pastor, and Dr. DONALDSON the people. To a very worthy pastor he was a not less worthy successor. In his pastorate, an emergency arose such as often occasions serious divisions in congregations—the erection of a new church edifice, together with change of locality. Several circumstances connected with the case seemed strongly to portend such a rupture there. But the cautious management of the pastor, among a people by whom he was universally admired, obviated the threatening difficulty and kept the church united. But very soon after they got possession of their comfortable church, a distressing neuralgic affection of the head and eyes constrained him to resign the charge April 4th, 1872. In all these pastoral relations, it was connected with churches on the other side of the Kiskiminetas river—first with Leechburg, and, in the other two, with Warren, called Apollo in 1868. At the close of the last pastorate, by locality, it came under care of Blairsville Presbytery. For the last three months it has been statedly supplied by Rev. J. MOLTON JONES. With many occasional supplies, two stated supplies and three pastors, it has produced no minister.

Ebensburg, by Mr. HARRISON KINCAID, asked supplies April 7th, 1840. Supplies were occasionally sent during seven succeeding years. June 16th, 1847, Mr. ANDREW M'ELWAIN was sent to missionate on the Allegheny mountains. Oct. 16th, of that year, he was sent to supply *Ebensburg* and *Summit*. At *New Alexandria* he was ordained as an evangelist, to fit him the better for that work. Feb. 1st, 1848, Rev. S. M. MCCLUNG preached, S. M'FARREN presided and made the ordaining prayer, and W. HUGHES charged the evangelist. At *Summit*, on the old *Portage Railroad*, a church was organized Jan. 24th, 1849, with eight members and two elders. The evangelist zealously spent the larger part of his time in family visitation, and such other work as is included in the injunctions, "Do the work of an evangelist, make full proof of thy ministry," "Endure hardness as a good soldier of Jesus Christ." In consequence of the disuse of the *Portage Railroad*, *Summit* became of no account, and in 1859, the church there was formally dissolved, and the remaining members set over to *Ebensburg*, which in the meantime had been organized. The small frame house of worship was removed to *Cresson*, for the accommodation of numerous visitors in the hot season.

Immediately after the ordination of Mr. M'ELWAIN, those who wished to be Presbyterians in *Ebensburg*, though still in the communion of the Welsh Independent Church, initiated measures for the erection of a Presbyterian church. The church was

erected by Mr. JAMES MYERS, contractor, at a cost of \$1590, and taken off his hands by the building committee May 6th, 1850, and June 10th it was dedicated with a sermon by Rev. S. M. McCLUNG, spiritual father and liberal patron of the young evangelist, with the appropriate text, 1 Tim. 3: 15. On that day twenty pews were rented, the highest at \$150 and the lowest at \$3. March 28th, 1850, Revs. S. SWAN, S. M. McCLUNG and A. M'ELWAIN, with JOHN KRATZER, elder, organized the church of Ebensburg, with fifteen members, and Mr. HARRISON KINCAID, elder, all from the Independent Welsh Church. Their house of worship was opened for service May 14th, 1850, and the Lord's Supper was administered on the Sabbath following. Greatly to the disadvantage of this little flock, their faithful evangelist and servant, in the spring of 1853, was called away to become the pastor of Indiana church. He was succeeded by Rev. R. SLEMMONS MORTON, installed at Summit, Nov. 9th, 1853, and on the following day at Ebensburg, by a repetition of the same services. Rev. D. HARBISON preached, A. B. QUAY charged the pastor, and A. M'ELWAIN the people. He was dismissed from Ebensburg Jan. 10th, and April 12th, 1855, from Summit. Rev. D. HARBISON succeeded him, and was installed at Ebensburg, Dec. 14th, of the same year. Rev. ROSS STEVENSON preached, N. H. GILLETT charged the pastor, and G. HILL the people. He was released Oct. 5th, 1864. June 20th, 1865, T. M.

WILSON* was installed. Rev. B. L. AGNEW preached, Dr. SMITH charged the pastor, and N. H. GILLET the people. He was released April 24th, 1867. July 2d, 1868, Rev. B. M. KERR was installed. Rev. R. M. WALLACE, by invitation, preached, and R. CAROTHERS charged both the pastor and the people. He was released April 25th, 1871. Is it because this elevated situation is a tempting point from which to spread out their wings and soar away, that so many pastors make so short a sojourn here? Surely it will not be so with the present pastor, Rev. J. W. EDIE, from the Presbytery of Chester, a true Scotch blue, not the kind "that are given to change," who was installed Feb. 8th, 1873. Rev. T. R. EWING preached, S. M. DAVIS charged the pastor, and W. A. FLEMING the people again. Of the original members, six have died, six moved elsewhere, two remain, and of the other two nothing is known. Two hundred and sixty-three have been members. One hundred and twelve are members now, of whom twenty have been received by the present pastor. During the last summer the house has been neatly repaired, at a cost of \$950. The audience room is now the most attractive in the town. Weekly contributions are taken up, largely increasing the revenues, both for home work and outside benevolence. The Sabbath-school was organized the first Sabbath of February, 1853, and still continues in operation. It has an average attendance of about one hundred

*Rev. T. M. WILSON died at Rochelle, Ill., Feb. 22d, 1874.

and twenty. Eighteen months ago a very pleasant parsonage was purchased for \$2,400. Each member contributes, for all purposes, on an average about \$15 per annum. This church having had one evangelistic supply and five pastors, has raised but one minister, Rev. RICHARD EVANS, the noble missionary, who died so early at his post in Washington territory. Now two contributors give each \$150 per annum and the lowest \$5. The first trustees were: Messrs. JOHNSTON MOORE, J. RODGERS and E. HUTCHISON; of these the first named still fills the office. HARRISON KINCAID, the original elder, has attended most of the meetings of Presbytery during these twenty-four years, and was sent to two General Assemblies—at Nashville in 1855, and in 1873 to Baltimore. JAS. S. CLARK and GORDON SINCLAIR were ordained elders March 18th, 1852, and died—the former April 9th, 1861, and the latter June, 1862. EZEKIEL HUGHES and RICHARD JONES, ordained Sept. 5th, 1863—the former was dismissed to Iowa City, Feb., 1868, and the latter still holds the office, with Mr. KINCAID. D. J. JONES was ordained March 30th, 1861, and April 26th, 1873, was dismissed to Johnstown. Ten were added to the membership at the last communion, making the present number one hundred and twenty-two—of whom thirty-two were brought in under the present pastor.

New Salem was organized chiefly from Congruity, December 25th, 1849, with seventy-two members and five elders, by Revs. S. M. M'CLUNG, D. KIRK-

PATRICK and W. HUGHES. Rev. JAMES C. CARSON was installed its first pastor, Feb. 11th, 1851. Rev. W. W. WOODEND preached, Dr. M'FARREN charged the pastor, and A. TORRANCE the people. In the erection of the brick edifice in which they worship God, "the building committee were HENRY M'KEEVER, SAMUEL JACK, JOSEPH M'QUILKIN, Messrs. CLARK and JAMES L. CLOW, who carefully and faithfully discharged the duties of their appointment, and took a lively interest in things pertaining to the building." It is, by far, the most prosperous church in the Presbytery, away from the great thoroughfares. On account of gradual and prolonged decline of health, this pastor resigned his charge Oct. 4th, 1866; and still declining, both in body and mind, was called to rest, July 5th, 1870. May 21st, 1867, Rev. D. HARBISON was installed. Rev. N. H. GILLETT preached, Dr. M'FARREN charged the pastor, and G. HILL the people. This relation still continues, owned of God, and prospered. At one time, in the winter of 1868, forty-one were added to its membership; and since then the church has been steadily growing in numbers and in grace. Benevolence and missionary spirit have been of slow but healthful growth. All schemes of the Assembly are presented and pressed by the pastor, with the cordial concurrence of the session. The attendance on the prayer-meeting is large, good and encouraging. Pastoral visitation and district catechising are systematically performed; and the church, at present, is deemed harmonious, united and prosperous. The elders at

organization were: JOSEPH REED, Col. THOMAS M'QUAIDE, Sr., JNO. LARIMER, ROBT. SHIELDS and D. W. SHRYOCK. The first accessions were: JOSEPH RALSTON, JOSEPH HARVEY, JOSEPH NICCOLLS and JAS. BLAIR. The last, THOS. K. McQUAIDE, S. S. DUFFIELD and ROBT. S. CLOW. The session now consists of JOS. REED, ROBT. SHIELDS, JNO. LARIMER, JAS. BLAIR, JOS. HARVEY, SAMUEL DUFFIELD, ROBT. S. CLOW and THOS. K. McQUAIDE, all good men, quite a harmonious session. Once, at the close of a deeply solemn communion service, the 17th Psalm had been sung just before dismissal. Then good old JOSEPH REED taking the officiating minister by the hand, and with a quiver in his voice and trickling tears on his cheek, asked, "Have we not, now and here, 'joys substantial and sincere?'" Yet when he "shall awake to find them there," he will, no doubt, feel that what "is to be done away, has no glory by reason of the glory that excelleth." In the present pastorate, the pews were set more closely together, and others were put in—fifteen in all, and they are all occupied. The house has also been painted and papered, and is kept in good order. The congregation of the dead has been substantially enclosed, and contains a larger amount of monumental marble than is to be found in almost any other inland town. This church, having two pastors, is not remembered to have raised any minister.

Livermore was organized April 22d, 1851, by Revs. A. TORRANCE and G. MORTON, with elder S.

MARSHALL. The members at first were twenty-four, with three elders, SAMUEL BLACK, JNO. COLLEASURE and WM. SIMPSON. Sept. 1st, Tuesday, 1851, Rev. GEORGE MORTON, pastor at Ebenezer, was installed here for one-third of his time. Rev. JAMES C. CARSON preached, N. H. GILLETT charged the pastor, and G. HILL the people. He was released April 1st, 1853. During several succeeding years there were but few supplies, and the sacraments were seldom administered. Then Rev. JAMES DAVIS statedly supplied for some months. Mr. JAMES E. CARUTHERS supplied, statedly, from May, 1858, until April, 1859. May 20th, 1861, Mr. J. B. DICKEY was ordained and installed for half-time. Rev. J. P. FULTON preached, Dr. KIRKPATRICK presided, proposed the questions, and made the ordaining prayer. A. TORRANCE charged the pastor, and S. H. SHEPLEY the people. He was released June 17th, 1863. October, 1865, Rev. D. HARBISON was called, and supplied, half-time, for eighteen months, and then returning the call, accepted one from New Salem. The present pastor, Rev. W. F. HAMILTON, was called, for half-time, in March, 1868, and at once commenced his labors, there and at Salem. He was installed Sept. 14th of that year. Rev. J. W. WALKER preached, S. H. SHEPLEY charged the pastor, and G. HILL the people. During his successful pastorate, thus far, thirty-five members have been added on certificate, and fifty-three on examination. The first house of worship was a frame, in which the Baptists had a share, and was situated

very inconveniently on a hill, outside of town. The present is a comfortable brick edifice, favorably situated, and was erected about 1862. The accessions to the eldership have been, JOHN GALLAGHER, WM. M'PHILEMY, JONATHAN KERR, Dr. M. R. BENKS, DANIEL UNCAPHER, WM. M'CURDY, THOS. BUTTERFIELD, WM. IRWIN, JOS. BRICKER, *GEORGE W. SHEERER, JNO. ARCHIBALD, SAMUEL ARCHIBALD and SILAS C. FULTON. Of these, GALLAGHER and BRICKER have died, and IRWIN has removed. This church having three stated supplies and three pastors, has raised no minister.

Centerville was organized by Revs. S. SWAN and W. COLLEDGE, May 12th, 1852, with twenty members and four elders. It was statedly supplied by Rev. S. SWAN, pastor at Armagh, from that date until April 3d, 1855, and from April 15th, 1857, by Rev. ROSS STEVENSON, with eminent success, for two years, while he was supplying also at Armagh. Revs. O. H. MILLER and G. W. SHAEFFER were pastors there for the same respective times as at Armagh. Now, in connection with Armagh, it enjoys the services of Rev. D. L. DICKEY, and seems to be taking steps towards securing him as pastor. For a time this church suffered seriously from frequent changes of citizens, when changes occurred in the management of the canal. When it was done

* The last four were ordained and installed Feb. 8th, 1874, since this paper was read.

away the condition became still worse, as Centerville began to retrograde, and New Florence, on the Central Railroad, and across the river, where most of the members reside, is a steady growing town. This church has had three stated supplies, and two pastors, but has raised no minister.

Harrison City was organized October 6th, 1856, by Drs. S. M'FARREN and D. KIRKPATRICK, and Revs. W. EDGAR and J. C. CARSON, with elders JOHN LARIMER and JOSEPH MILLER, after a sermon by Mr. CARSON. The members were fourteen, with three elders. A house of worship was erected in 1859. Rev. WM. EDGAR, pastor at Murraysville, having frequently preached there before the congregation, was released for half time from Murraysville, April 11th, 1860, and for that portion was installed at Harrison City, May 8th of that year. Dr. SMITH preached, Dr. M'FARREN charged the pastor, and J. C. CARSON the people. April 18th, 1865, he was released from the whole charge. The church was statedly supplied then for some time by Rev. JAMES DAVIS. Nov. 21st, 1871, Rev. G. K. SCOTT was installed for half time. Rev. W. W. MOORHEAD preached, and charged the pastor, and G. M. SPARGROVE the people. He was released Oct. 2d, 1872. June 29th, 1873, Rev. WM. M. KAIN was installed for half time. Rev. HENRY BAIN preached, D. HARBISON charged the pastor, and W. W. MOORHEAD the people. The original elders were HUGH M. ROBERTSON, SAMUEL EARHART, GEO. SOWASH

and WM. CHAMBERS. The accessions have been JOHN K. FOSTER, JOHN SOWASH, GEO. RAMSEY, Sr., L. B. HIGHBERGER, JAMES A. DIBLE and Dr. HENRY PIPER. ROBERTSON has removed, DIBLE has died. FOSTER was the most prompt and careful man in the Presbytery, in furnishing matter for this sketch. This church having one stated supply and three pastors, has raised no minister.

Blacklick was organized October 31st, 1867, by Revs. S. H. SHEPLEY, J. R. HUGHES, J. DAVIS and GEO. HILL, with twenty-four members and three elders. For some time it was statedly supplied by Rev. JAS. DAVIS, and from him obtained important aid in the erection of its house of worship. Its "rise and progress," however, is largely due to the earnest zeal and liberality of Mr. JOHN WRIGHT, its senior elder, and Sabbath-school superintendent. With money of his own, or by him raised among generous friends in Pittsburgh, for a considerable time he paid towards each day's supply, \$7.50. The services of Rev. JAMES R. HUGHES, while Principal of Blairsville Female Seminary, as stated supply, were enjoyed and highly prized, about 1869. February 2d, Wednesday, 1871, Mr. D. G. ROBINSON was ordained, and for half time installed, as pastor. Rev. R. CAROTHERS preached, Dr. HILL charged the pastor, and J. DAVIS the people. He seemed, on many accounts, well suited to this field, and likely to be useful in it. In order that he might have a full charge, measures were initiated

for the transfer, by the General Assembly, of Homer church, where he was supplying half time, from Kittanning Presbytery, in Erie Synod, to this Presbytery, in Pittsburgh Synod. But, before the Assembly met, pulmonary disease running a rapid race, had brought to an early end his promising labors and life, April 3d, 1873. So the transfer was not made. Peculiar circumstances render it important that this church be soon furnished again with a similar pastor. The Sabbath-school and weekly prayer-meeting in this church are kept up, with such attendance and attention as might put to the blush many an older and more favored church. "The Presbyterian at Work" is circulated more largely, in proportion to the membership, than is common in the churches. The other two elders are JAMES H. FAIR, and F. M. KINTER who is also the chief singer, and very tastefully leads and animates the service of the song—no small item in sanctuary and social services. This church has had two stated supplies and one pastor, but has raised no minister.

Latrobe was organized March 1st, 1869, with one hundred and ten members, chiefly from Unity, by Revs. G. HILL, N. H. GILLET and J. R. HUGHES, with JESSE CUNNINGHAM and SAMUEL MILLER. Its first elders were JAMES DOUGLASS, JAMES NICHOLS, JOHN THOMPSON and D. W. McCONAUGHEY, M. D. The house of worship had been erected perhaps ten years prior to the organization, and it was used as an out-post of Unity church. Rev. N. H. GILLET,

pastor of that church, would frequently preach an extra sermon in Latrobe. Then, by the advice and consent of his session, he had so divided his regular services as to give this sub-station about one-third of his labors. Here his last days were spent, and this became the "Mount of Olives" whence he ascended to "meet the Lord in the air," and be "forever with the Lord." Mr. S. M. DAVIS, its only pastor, was ordained and installed June 2d, Tuesday, 1869. Rev. W. A. FLEMING preached, W. F. HAMILTON charged the pastor, and S. M. HENDERSON the people. This church, with an energetic pastor and a good Sabbath-school, begins auspiciously, and bids fair to be a working portion in "the household of faith." To the primitive membership, of one hundred and ten, have been added one hundred and sixty-six—just one-half on profession, and the other half by letter. Forty have been dismissed, leaving the present membership two hundred and thirty-six. Contributions for outside benevolence, in 1870, were \$263; in 1871, \$342; in 1872, \$408; in 1873, \$565. The Sabbath-school has steadily increased in numbers and efficiency. Several interesting seasons have occurred in the brief life of the church. This winter they seem much revived. The church is prosperous, and no root of bitterness is known to exist. The church, with one stated supply, and one pastor, has raised no minister, but an embryo is in the seminary—may it be the first fruits of a large crop!

The *First Presbyterian Church* of Irwin—Oh! what a name!—was organized November 7th, 1870, by Revs. R. CAROTHERS, D. HARBISON and J. A. MARSHALL, with elders DUNCAN HAMILTON and D. W. SHRYOCK, with forty members and four elders—D. W. HIGHBERGER, WILLIAM KIRKER, ROBERT HANNA and ADAM BYERLY. For several years previously the place had been used as an out-post of Long Run church, in Redstone Presbytery, and enjoyed considerable preaching from its pastor. Not enough, however, to satisfy the desires of Presbyterians, at the station, or the Presbytery of Blairsville. Hence, the organization. Hence, too, the early settlement of a pastor, Rev. D. L. DICKEY, installed June 11th, 1871. Rev. T. R. EWING preached, J. DAVIS charged the pastor, and R. CAROTHERS the people. But it was “early to bed and early to rise,” for he was released March 18, 1873. Already, however, the church has called Rev. R. M. BROWN, as his successor in the pastorate, and he has accepted the call. His installation is ordered for February 4th, 1874. Rev. W. W. MOORHEAD to preside and preach, D. W. TOWNSEND to charge the pastor, and R. CAROTHERS the people. One pastor, but no minister.

Edgewater, in the extreme North-western part of the Presbytery, was organized by Revs. R. CAROTHERS, J. P. KENNEDY and J. D. MOORHEAD, with elder DAVID COON, February 6th, 1871, with eight members, and G. W. LEE as elder. It is supplied

frequently, if not statedly, by Rev. J. P. KENNEDY, pastor at Parnassus—from which most, if not all, of the members were set off. One supply, no pastor, and no minister raised here.

Chess Springs—a little foundling church, whose paternity, as is often the case, is rather hard, if indeed it be possible, to find out, is vaguely reported by members of Blairsville Presbytery to have been carried over from the Presbytery of Huntingdon and laid at their door, about reconstruction times. But, if so, Huntingdon appears to have been ashamed ever to put down the name among her acknowledged children, and Blairsville seems, from the same feeling, to have declined, for a year, to reckon it among hers. In the Assembly's minutes of 1872, she slips it in stealthily, as simply having a membership of fifteen, and paying \$3.00 to the Assembly's fund. To the Assembly of 1873, it is again marked as having "fifteen members." In both cases it is accompanied with an asterisk, indicating that it is taken from a former report. But where is that report? In the roll of what Presbytery does it appear? "Ah! there's the rub!" Will it not be needful for the Synod of Pittsburgh to appoint a committee to inquire into the case of this poor bantling, lest it die of starvation? A member of Huntingdon Presbytery speaks of seeing something like a life to be preserved last summer. No stated supply or pastor is known to have been there—no minister thence.

A letter from Rev. ROBERT HAMILL, D. D.,

just received, clears up the mystery about this church: "It was organized by a committee of Huntingdon Presbytery, Revs. ZAHNIZER and LAWRENCE, with elder JAMES HUTCHINSON. They were appointed June 11th, 1861, and October 1st of that year reported this church organized, with seventeen members and three elders—JOHN KRATZER, Esq., WASHINGTON DOUGLASS, since dead, and GODFREY TAYLOR, now in Kittanning. After reconstruction, Esquire KRATZER, as usual, reported as its representative to Huntingdon Presbytery, which declined to receive him, and directed him to report the church to Blairsville Presbytery; to which, by locality, it belonged. This he did, changing the name to Chess Springs. This was not done, however, until the report for the General Assembly for 1871, was made out. So it was not any where reported that year, and the following year came out under a new name. Being near a furnace, where population is apt to change, and having very little preaching, the membership, instead of increasing, has declined. The roll shows fourteen. But five of these are now resident there. Rev. J. W. EDIE, pastor at Ebensburg, now preaches there about once a month, for a year or so. At the communion there, November, 1873, when the bread was about to be distributed, a daughter of the elder arose, weeping, from one of the side-seats, and took her seat with the communicants. Her father hesitated as to what he should do in the case, till the officiating minister directed him to serve her with the rest. At the close of the service she

was received regularly into membership. 'The church was full of Catholics, and the impression was profound—nearly every one weeping.' ”

Penn was organized, in a public school-house, by Revs. J. DAVIS, R. CAROTHERS and J. A. MARSHALL, May 16th, 1872, with fourteen members, and R. A. HOPE, L. B. HIGHBERGER, and W. H. GUTHRIE, elders. Soon it called, as pastor, Rev. WILLIAM KAIN, for half time, June 9th, 1873; and, sooner still, dismissed him, in October of the same year. One pastor there, no minister thence.

Braddocks was organized August 15th, 1872, by Revs. W. W. MOORHEAD, D. L. DICKEY and D. W. TOWNSEND, with elders HIRAM M'DOWELL and J. M. JOHNSTON, with twelve members, and JOHN BALDRIDGE and J. A. RUSSELL, as its elders. The name and locality awaken patriotic emotions, blending the ideas of British humiliation and American exaltation. It called, as its first pastor, Rev. W. F. KEAN, who was installed April 27th, 1873. Rev. J. A. MARSHALL preached and charged the people, and Rev. R. CAROTHERS the pastor. One pastor here; no minister hence.

CONCLUDING REMARKS.

Two contrasts are noticeable between the early and the recent history of this Presbytery. At its origin there was not a vacancy in its present territory. Now there are eight, as near as can be to one-fourth of the whole number. But much the sadder contrast is in the decrease of tenacity in the bond that unites pastor and people. Then, it was tenacious, as if made of the best Juniata iron. Now, brittle as pot-metal; yea, like glass even, it is frequently and recklessly shattered in an instant by the captious kick of a cross-grained, crabbed pastor, or by irrepressible excitement of an irritable people. How often is Presbytery, but a few weeks after it has formed solemnly a new, sacred relation, suddenly summoned to "gather up the fragments that remain, that nothing be lost," if indeed any can be saved from loss, when a pastor has plucked up stakes and run away, or has a fixed determination so to do! This Presbytery, like its neighbors—perhaps a little more so—begins to be burdened and cumbered with a sad excess of rolling stock—a stock altogether beyond the capacity of its track. Yet it is a stock not altogether dependent on a track ready laid—a stock so accustomed to "make tracks" of its own,

as, on the score of rapidity, to outstrip, by many multiples, the construction of the Central Pacific Railroad. Your whole territory is in danger of being soon netted over with these unseemly lines of travel and transportation, whose principal freight is corpses of character, carried away for interment. Did you not pity the boy who told his father, with vexation, that he had "counted all the pigs but one, which frisked about so much that he could not count *it*?" What commiseration, then is due to him who labors accurately to enumerate, when there is a dozen or a score of the frisking fry, or flitting flock, of whom each one is like the Irishman's flea, "when you put your finger on it, it is not there." Seriously, is not the reputation of the Presbyterian "ministry, ever moving, moving, moving," for the sake of some probable, or some possible improvement, becoming rapidly "a reproach and a by-word?"

We have been accustomed to regard Western Pennsylvania as the garden spot of piety and Presbyterianism in our land, and the *alma mater* of education and of ministers. But how does this consist with the fact that only four of your churches, Congruity, Blairsville, Fairfield and New Alexandria, have raised more ministers than they have enjoyed, as pastors; while the ministerial sons of so many bear no proportion to their ministerial fathers—eighteen, nearly two-thirds of the whole number, never raised a single minister? When they "pray the Lord of the harvest that he would send forth laborers into his harvest," do they earnestly add—

“but do not ask them out of our family, nor expect to find them in our church?” In the aggregate, all your thirty-one churches have had thirty-two stated supplies, one hundred and sixteen pastors, and raised but fifty-eight ministers—so far at least as can now be ascertained.

This paper, as a sketch of ecclesiastical history, sadly resembles a body without a soul—still worse, a body mutilated in its members, and ill-adjusted as to its proportions. The spirituality and power of true godliness, which measurably permeated the churches all the time, and on some blessed occasions overspread some of them with the glory of the Lord, is not here described, nor is as clearly implied as it might have been—perhaps should have been. Yet the difficulty of making it otherwise, and reliable at the same time, is real and greater than might be supposed. It were easy, indeed, to say of ten or a dozen of those existing in the last decade of last, and first decade of the present century, that they were gloriously “baptized with the Holy Ghost and with fire,”—had largely and long “an unction from the Holy One, and knew all things” about the activities and joys of life in communion with God, and that hence “there were giants in those days.” It were no less easy to call to remembrance “the years of the right hand of the Most High,” when our God spake peace to his people, and to his saints in more recent times, and imbued them with the spirit of peace, which culminated in the Pan-Presbyterian convention of 1867, in the

city of Brotherly Love, like oil poured on the turbid waters of theological strife, producing "a great calm," and then to trace its gracious results in a consummated reunion, giving hope of still greater glory. Glancing merely at this, we "thank God and take courage."

"Then let us adore and give Him his right,
All glory and power and wisdom and might,
All honor and blessing, with angels above,
And thanks never ceasing for infinite love!"

But to take the gauge of spiritual life, in each of thirty-one churches, and describe its fluctuations through a period of ninety years, or, dwindling down to a year or two, would be like photographing the flitting glories of the Aurora Borealis, or giving the stamp of perpetuity to the even bow, as it spans with glory the eastern sky. For its coming we should long, pray and labor unceasingly. Upon it, when realized, we can look with adoring wonder and delight, as it glows with the ardor of life and love. We can cautiously guard against every thing that would cool or extinguish it, and aim at every thing that would perpetuate and heighten it. Our united and imploring cry should be, "Oh, the hope of Israel! the Saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, as a wayfaring man, that turneth aside to tarry for a night?" But, when the gale of spiritual influence has passed, and the glow of life, kindled by it, has cooled down again, it seems scarcely to be the work

of man to set it forth in any thing like adequate description. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth, so is every one that is born of the Spirit," or freshly "endued with power from on high." To say the least, accurate description of God's wondrous working, at such times, can only be drawn by one who saw the light, and felt the life, and is constrained by the love operating in such a work. Scraps thus written by various persons, so enthused, would be a treasure of inestimable worth. Oh, that they were written on the posts and doors of our temples, where, at our entrance, we might read, like the pious Æneas and fidus Achates,

"Illius ex ordine pugnæ,
Bellaque jam fama totum vulgata per orbem."

When "your eye shall see the King in his glory, and the land that is very far off," you will see, as a photographic representation, overspreading all Heaven's high arches, the entire battles and victories, lights and shadows, graces and glories of the church, militant here—there triumphant. You, too, shall hear when God himself contemplates, commends, and congratulates her beauty, saying, "It was perfect through my comeliness, which I put upon thee."

ALEXANDER DONALDSON.















